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NOTES OF THE WEEK.

IN the wide field of social service the opportunity of the employer of labour is apt to be overlooked. Yet no class of the community, not excepting ministers of religion, has an opportunity so unique and so close at hand. The position of employer carries with it great power over the employed. There are times of electioneering excitement, when in all too many instances complaints are rife that masters are alert to the possession of this power. It is good to see the recognition under conditions where party or personal ends is not the motive. Messrs. Brunner, Mond & Co., whose generous consideration for their workpeople has already led them to provide at Great Winnington, Northwich, recreation grounds, pavilions, clubs and schools, have now begun the erection of workmen's baths, at an estimated outlay of £1,000. The building will be 135 feet long, it will have 50 shower baths, six slipper baths, and one hundred dressing and drying rooms. Lockers are provided so that workmen may, after taking their baths, leave their work clothes behind, and change into home clothes. This example of Messrs. Brunner, Mond is altogether admirable, and one which should be largely copied, both in the interests of the cleanliness and comfort of the men and of the public health. Employers sometimes excuse themselves from these outlays on the ground that the British working man does not appreciate such privileges, and often abuses them. There is truth in the objection, but much depends on the manner in which such departures are entered on, and there will certainly be need as a rule not only to put these excellent advantages in the workers' way, but to educate them to their value.

SIR Robert Perks is quoted as giving the following opinions to an American interviewer in regard to Wesleyan Methodism in this country. He thought the progress of Methodism could not be measured by the number of its members. "Side by side with the slight decrease of members, there has been a marvellous expansion in number of adherents—meaning by that term worshippers and communicants. . . . I think that the general average of ability in the pulpit is far above anything I have known during my forty years' close knowledge of Methodism. That is to say that the theological attainment and intellectual capacity of the preacher is higher. But our preachers are cast too much in the same groove. There is not the same variety of talent and personal gift. Oratory is at a discount. The anecdotal preacher hardly exists. Sensationalism in the pulpit is a thing of the past. The habit of reading the sermon is creeping into the church. . . . As a general proposition I should say that the political preacher does not exist in British Methodism."

RARELY does a week pass but fresh evidence is forthcoming of the deplorable condition of the milk trade, and such evidence points more and more insistently to the need for much more effective and thorough control by local authorities of the milk supply in their respective areas. Dr. Collingridge, medical officer of health for the City of London, gives some startling facts regarding the analyses of 32 samples of milk taken at City railway stations. The samples were submitted to Dr. Klein, of St. Bartholomew's Hospital. He reports that 15 per cent. contained an appreciable quantity of dirt, 40 per cent. had disease germs, and of these 12.5 per cent. produced in guinea-pigs definite tuberculosis with the typical tubercle bacillus. Of a number of guinea pigs inoculated with some sediment from the samples, one died with severe inflammation of the lungs, and another with extensive pseudo-tuberculosis. The percentage of tubercle-infested milk was the largest ever recorded in the City. When some of the milk was traced to its sources it was found that at one farm four cows had bad udders, and another was a very tuberculous-looking subject. In another case a cow was found suffering from pulmonary tuberculosis.

THE recently issued annual report of the Chief Inspector of Factories and Workshops shows the beneficent working of factory law and the enormous evils which still obtain in many branches of industry. Random samples of what is still going on are such as the following. Payment of

wages partly in money and partly in kind still obtains in certain parts of the country. An employer at a pottery was accustomed to lend his men sums of £1, to be repaid in four weekly instalments of 6s. each. Some of the men were always in his debt, and some weeks would not only have no money to take up, but still owe 6s. on a previous loan. In some beer-bottling works a practice exists of boys sucking the syphon filters to start the flow of beer. In parts of the Cardiff and Swansea district houses for working men are so scarce that men sleep in three relays of eight hours each in the same bed. Caked filth two inches deep was picked up from the floor of a bakehouse by an inspector. West End dressmakers toil for wealthy clients under most unhealthy conditions. Still lead continues to poison many victims in the pottery trade, and cases of most horrible suffering are reported. The unhealthiness of the conditions under which girls work in the Belfast factories is strikingly brought out by Miss Martindale, who reports that the death rate in the age group 15 to 20 in Belfast is double that of Manchester. "A high infantile mortality," she remarks, "is depressing, but it is hardly to be compared with a high death rate amongst children of 10 and upwards. It needs but little imagination to realise the pain and wretchedness which must have preceded those deaths."

THE *Harvard Theological Review* for April (second number of the second volume) opens with a tribute to the late Dr. Edward Caird, by Professor Wenley, of the University of Michigan, and formerly of Glasgow. A Lowell Institute lecture on "Calvin and Servetus," given in King's Chapel, Boston, by Dr. Emerton, of Harvard, follows, and the last of the seven articles this number contains is on "The Service to Nervous Invalids of the Physician and the Minister," by Dr. J. J. Putnam, of Boston.

THE current number of the *International Journal of Ethics* opens with an article on "The Meaning of Evolution in Ethics," by Professor Norman Wilde, of the University of Minnesota. "So far, then, is evolution from being the explanation of our moral judgments," he concludes, "that, on the contrary, our moral judgments are an explanation of evolution." Other articles are "Some Ethical Aspects of Industrialism," the paper read at the Church Congress last October by Professor D. H. MacGregor, of Leeds, and "The Meaning of Experience for Science and Religion," by Professor Frank Gran-ger, of Nottingham, ; Mr. W. R. Hughes gives an account of the "Alpha Union."

SHORT NOTICES.

*"O That I Knew Where I Might Find Him!"*²² (A search for God). By May Löwenstein.—This little monograph is one that only needs to be known to find its way into many homes. It breathes throughout the finest devotional spirit, and yet it embodies a clear forceful argument, and appeals to knowledge and reason as much as to spiritual insight and faith. Miss Löwenstein is well-known as a devoted social worker in Birmingham, and doubtless through the contact with life, and the knowledge of the deep permanent needs of human nature that her work has brought, has come the persuasive force manifested in every page of her little book. It opens with a touching and wholly true delineation of the soul's need of God, the companion without whom life is lonely, and the whole universe for man ultimately unsatisfying. Then it proceeds to justify the deep intuitions in which men have felt that they have found Him for whom they have been made. The authoress passes in review many difficulties and objections, particularly those arising from scientific knowledge and modern thought that bases itself, or professes to base itself, thereon. These she handles briefly but firmly, and so touches each topic that it sheds light upon the pathway of her search. It is this frank acceptance of scientific fact, and the indication of the main lines along which it may be harmonised with the deeper demands of the soul, that give to the essay more than ordinary apologetic value. No one will read Miss Löwenstein's contribution without being stirred. But to those who have found their faith halting, who, amidst the problems and mysteries of the present day, feel themselves to be drifting rudderless and anchorless, the work is especially to be recommended. It will really help in the things in which enlarging numbers to-day need real help. (Birmingham: Cornish Bros. 1s. net.)—J.W.A.

God's Message Through Modern Doubt is a volume of sermons by the Rev. E. Aldom French. The author, who is a Wesleyan minister, says in the preface that "as scepticism is due to a misunderstanding of Christianity, its existence is a call to the Church for restatement, explanation and new emphasis in its message."²³ From this, as well as from the title of the book, we had supposed Mr. French's standpoint to be that of the New Theology or of some other form of liberal Christianity, but on turning to the sermons themselves, we were quickly disillusioned. With considerable freshness and wealth of illustration, he preaches the old orthodoxy. It is difficult indeed to see where the "modern doubt"²² comes in, except it be in his contention that criticism and the general advance of knowledge have but rendered the familiar "Evangelical"²² doctrines more secure. He begins one of his discourses by saying: "Let us frankly admit that a non-miraculous Christianity is a delusion."²² Frankly, we do not admit that it is, even after reading the remainder of the sermon in which it is argued, amongst other things, that "Miracle is a necessity of religion at some point of the world's history, that we may know that God is living and

rational."²² It is too late in the day, surely, to insist that man's knowledge of the existence and rationality of God depends on acceptance of the miracle stories of the Bible. (Duckworth & Co. 2s. 6d. net.)—J.M.C.

The Churches and Usury, or, The Morality of Five per Cent., is a well-written little book by H. Shields Rose, whose thesis is that "all lending for increase is anti-social and oppressive." The first four chapters consist of an historical retrospect, in which the author shows that such lending for increase was disapproved of by the most noted law-givers and philosophers of antiquity, and by the Christian Church until quite modern times. Where there is so much weighty historical witness against usury, no apology is needed for re-considering the morality of it; and even if Mr. Rose fails to convince his readers that the practice is altogether bad, he will probably awaken them to a greater sense of the evils that result from the abuse of it. The lending of money at interest may be, and we believe, generally is, a convenience and benefit to all concerned, but it also may be, and often is, a means of oppression and misery. It is not the professional money-lender alone who may abuse his position. We are all money lenders nowadays—in so far as we have any to lend; and we cannot be too careful and conscientious as regards either the placing of our investments or the amount of interest we are justified in taking. Those who complacently draw big percentages from money which they have invested in business concerns that pay employees hardly enough to keep body and soul together, are as guilty of oppression and cruelty as any Shylock. Mr. Rose's book should help to promote a wholesome feeling of responsibility in this matter of money-lending, and we, therefore, wish it a good circulation. (T. Sealey Clark & Co., Ltd.)—J.M.C.

Coillard of the Zambesi. By C. W. Mackintosh.—Whatever may be thought of the value of the ordinary missionary efforts among semi-civilised people, it is impossible to withhold a feeling of interest in, and praise for the men who act as pioneers in this cause. Here is a book which tells of the devoted labours of a man and his wife from 1858 to 1904 among the Basutos and the Barotsi, in days when Europeans were scarce on the Zambesi. It is extremely well written, and while it tells, of course, especially of the result of the labours to which these two lives were dedicated, it is important also for the evidence it gives of the influence of the missionary upon the politics of the land wherein he resides. The book is illustrated with a large number of valuable and interesting photographs. (T. Fisher Unwin. 6s.)

The Painted Mountain. By Peter Lauristoun.—The chief merit of this story consists in its very graphic description of the Lebanon district, its scenery, and its customs, in which the scene is pitched. Beyond this it is a rather wearisome exposition of the manner in which certain company promoters, with an English official to back them, made use of the hereditary animosity of Druse against Christian for the furtherance of their interests. Its redeeming feature is the

doubt, which evidently exists in the author's mind, as to whether it is worthy of a great empire to lend countenance to such schemes or to support with its armaments the men who make them. (Chatto & Windus. 6s.)

A Man's Vengeance, and other Poems, by George Barlow.—Everyone who is familiar with the graceful and courageous work of Mr. Barlow will welcome this latest product of his muse. It will suffice for his admirers to be assured that these new poems contain the same beauty of form and of language, the same sweetness and force, the same melody and clearness as his former work. To others it may be necessary to say that he has long been known to many readers as a gifted singer who does not disdain to reason, and as one of the truest worshippers of true womanhood that our age has known. The poem which gives the title to this volume, and occupies more than half of it, tells of the power of love to sweep all thoughts of vengeance aside, and to turn a base revenge to nobler issues. That it touches, like so many of his poems, the heart of our common experience the following stanza will show:—

"Still to hold fast to the vision; to believe that love is near,
Daily still to struggle onward, without rapture, without fear;
To retain one's faith in sunset, when the sun has left the sky,
In gold blossoms in white winter—this is harder than to die."

There are also a dozen sonnets, of which some deal with passing events, as the Battle of the Sea of Japan, the burial of Sir Henry Irving, and the memory of Queen Victoria. Very beautiful are two on "The Nobler Woman," and another which speaks of woman as "Man's rose of earth, in heaven a rose of God."²³ We are so accustomed to the fitness of Mr. Barlow's metres that it is strange to discover something to cavil at. Yet one of the finest poems in this volume suffers from the unfitness of the metre in which it is cast. This is "The Angel of England," of which the opening stanza runs thus:—

"When our puny tasks engross us, while the hearts of thousands dream,
While we dally with our pleasure or our grief,
Gladly, sadly, the world marches towards some destiny supreme.
And it may be that the fatal hours are brief."

The second and fourth lines in this suggest a patter song rather than dignified verse, something to smile at rather than to claim one's earnest thought, which is the real purpose of the poem. (H. J. Glaisher, 2s. 6d. net.)

THE man of a cheerful spirit—especially if he be of a thoughtful and sympathetic nature, and endowed with a quick perception of what is due to others' feelings as well as his own—is a blessing to all around him, teaching them by his friendly counsels, animating them by his bright example, and assisting them by his fraternal efforts to take up their various burdens, and, as pilgrims that beguile their journey with pleasant conversation and snatches of sweet song, to go rejoicing on their way together.—Joseph Hutton.

RELIGION AND POETRY.*

By THE REV. W. L. SCHROEDER, M.A.

WE celebrate this year the centenaries of the births of Oliver Wendell Holmes and Alfred Lord Tennyson. Lovers of good literature need not be reminded of their indebtedness to these aristocrats of letters for hours of joy and inspiration and æsthetic satisfaction. We may reasonably doubt whether the love of good literature is so widely spread as the greatly extended sales of cheap editions of classical authors might lead us to believe. So many causes operate in the buying and selling of books, that it is only in the strength of a mountain-removing faith or of a desire which interprets all things in the line of its own fulfilment that we can believe in a general enlightenment of the people which leads them to prefer Meredith to Marie Corelli, Milton to George R. Sims, Addison to G. K. Chesterton. If readers of standard prose writers are not too numerous, readers of great poetry are few indeed. Even among fairly well-educated people there seems to be but little reading of the poetry which is the glory of English literature. There is an unquestioning acceptance of the critically determined values of the greatest writers, but there are few signs of the life lived with Wordsworth and Browning, with Shelley and Swinburne, with Keats and Tennyson. The world is in too great a hurry to trouble much either with poetry or with religion. The morning paper supplies both elements in homœopathic quantities, and anything making greater demands upon time and attention is impatiently set aside. The plain man mistakes the intensity of great poetry for mere literary subterfuge; and in the impudence of his common-sense condemns poetic art and achievement as luxury and vanity.

It is some consolation to know that among readers in England and in America Tennyson and Holmes are privileged persons. If it is correct to speak of the popularity of any poet, we may think of them as holding a high place in the affections of ordinary men and women who trouble little about the niceties of art or the subtleties of metaphysics, but care more for music and pathos, and a tender handling of the whims and fancies, the aspirations and fulfilments of a common humanity. It may be that the popular reception reflects somewhat on the worth of that which is received, toning the splendour and lessening the brilliancy; be that as it may, the truth remains that for thousands of souls Holmes and Tennyson have been as the shadow of a rock in a dry and thirsty land where no water is, and that from them have come streams of refreshment which renewed energy and cleansed the soul from the defilement of a sin-touched civilisation.

Gladly we acknowledge the sincerity and purity of their work. Nothing of uncleanness is here, nothing of that subtle witchery of doubt which disintegrates the soul and robs the sun of its glory. A high morality pervades the body of their poetry; here and there are touches of

spiritual genius and flashes of mental intuition; the vision hovers, the dream lingers, and we are made to know the exceeding riches of that kingdom into which the great poetic soul passes by right of nature and of grace.

The lives of Holmes and Tennyson reveal interesting similarities of disposition and achievement. Both were children of ministers of religion; both came of good sound stock; both inherited and maintained the aristocratic temper; both were somewhat suspicious of democracy; both kept themselves out of the great social movement of their day; both made their prime appeal to the cultured of their nation. In more intimate fashion both magnified the artistic office, and painfully toiled after the perfection of line and phrase. In the conventional sense, both were religious poets; in a true sense both kept before them the ideal of a consecrated art which would find divine justification in the strenuous effort to speak of high things in the temper of priests of the mysteries of the eternal. If in the judgment of criticism Tennyson ranks higher as a poet than his contemporary across the water, this is not to say that the work of Holmes falls behind that of Tennyson, in those qualities of humaneness, of sincerity, and of artistic truth, which, in combination, make irresistible appeal to the mind and soul of the ordinary reader. In one respect Holmes and Tennyson are on the same level in their use of poetic art for the furthering of truth and the deepening of religious feeling; but at no time did they deliberately sacrifice their art in the interests of a purely didactic purpose. We may agree that the effect of their work has been in the loosening of theological dogma upon the mind of man and in the more definite application of the methods of science to the difficulties of the religious life. The science of Holmes made for harder and perhaps clearer conclusions than were possible from the philosophic questionings of Tennyson and the implied answers: but the poetry of both writers is saturated with reverent common-sense and penetrated by the temper which ultimately leads us to the glad acknowledgement of the value and power of religion. Their work is some illustration of the relation of religion and poetry.

By slow degrees we are coming to a clearer idea of the meaning of religion. We may think of it as the realisation of God in communion and in life, or as that condition of vital being wherein the human is known as divine, and the sense of world variety and phenomenal diversity is lost in the overpowering consciousness of essential unity. Religion is catholic in its application to life; it is the experience of spiritual reality, and thus has meaning for the whole of existence. The state of religious communion finds its fulfilment in conduct, and may be expressed in righteousness or in art, in the practical social virtues, or in the beauty of literature, or music, or painting. Religion is the affirmation of the soul that the things which appear are but the shadows of eternal realities, that behind the things of time and sense are the glories of a spiritual kingdom, discerned now and again in worship and communion, and expressed

in the beauty of holiness and in the holiness of beauty.

In the divine manifestation given in art and righteousness we have the assurance of an ever-living, ever-moving God, with whom creation is a perpetual activity. The mystery of creation should not blind us to its actuality. Through the thought of thinkers, the vision of the artist, the ideal of the prophet, creation is a fact; the mind and purpose of God are revealed in the philosophy and science and literature of our day, and in the deepest sense they are poets who, by divine grace, fashion in intelligible forms their experience of the spiritual kingdom. It is a pity that the term "poet" is so often applied to the mere versifier, to the rhymster whose only value may be in the power of sensuous gratification. It may be difficult to distinguish the functions of the poet as creator and the poet as artist, since the creative genius is known through the artistic excellence, or at least makes its appeal by artistic forms; but if we remember that the artist may fashion material supplied to him in the experience of others, and that the poet must work from an original experience of God, we may be able to differentiate the work given to us in literature.

Great poetry is not merely great art, it is great life. It is not the perfection of technical skill which moves us greatly but the nature of the life handled. As artists, both Tennyson and Holmes take high place; but we may doubt where as poets they are worthy to rank with the great souls who gave us "Paradise Lost" and "The Prelude." For in Milton and Wordsworth and Shelley and Browning we seem to lose the sense of the art in the rapt enjoyment of the wondrous life embodied in their work.

All poetry should give us a sense of spiritual values, for it is an attempt to lead us by the symbolism of language to the emotional appreciation of the soul of the universe.

Not by the way of the rationalising intellect, but by the way of spiritual intuition does the poet lead us to the deeper understanding of life. The spiritual experience itself is its own valid authority. Even the love lyric or the occasional verse may be charged with divine qualities which exalt it to the level of poetry proper.

The activity of the true poet is in its very nature religious. It moves among the common things of life and reveals the inherent divinity; it deals with the tragic passions of men in the light of their chastening influence; it touches joy and sorrow and proves that they, too, may be of God.

Art is not necessarily religious; but poetry, in its very nature as the revelation of soul, brings us into closer communion with the great life which moves in and through all things, and deepens within us the sense that God is not far from any one of us.

Because poetry is revelation so does it hold ideal elements which make for progress and development. It is the call to the higher life of the spirit; it is an appeal to the divinity within to recognise the divineness and beauty of life. It may be that to all of us is granted poetic if not artistic power; indeed, only by virtue of the poet within do we under-

*An address at the public meeting of the B. & F. U. A. at Essex Hall, on Wednesday evening, June 2.

stand the poet without. If in ourselves we accept the vocation of poet, so is it incumbent on us to move by methods of communion and worship to the intense realisation of the life of God. The art by which our experience might be of value to the world may be denied us, but such is the truth of God's being that the life holding elements of His divine nature becomes in itself poetry which the spiritually discerning may read to their eternal joy.

"Build thee more stately mansions, O my soul,
As the swift seasons roll, leave thy low-vaulted past
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

NATIONAL CONFERENCE.

THE first meeting of the new committee was held at Essex Hall, London, on June 2, when there were present Revs. H. Enfield Dowson (president) in the chair, D. Agate, Dr. J. E. Carpenter, J. M. Connell, B. C. Constable, A. H. Dolphin, E. D. P. Evans, A. Hall, E. S. Hicks, P. M. Higginson, F. H. Jones, J. A. Kelly, J. McDowell, A. J. Marchant, H. D. Roberts, C. Roper, H. J. Rossington, T. P. Spedding, C. J. Street, W. G. Tarrant, G. H. Vance, J. H. Weatherall, J. Wood, J. J. Wright, Miss E. Rosalind Lee, Messrs. J. Harrison, C. S. Jones, W. B. Kenrick, Jno. Lawson, Dr. W. B. Odgers, I. Pritchard, T. F. Robinson, J. W. Scott, A. S. Thew, J. C. Warren, J. Wigley, G. W. R. Wood, and the secretary (Rev. J. Harwood). Apologies for unavoidable absence were announced from Sir W. B. Bowring, Revs. W. H. Lambelle, J. M. Lloyd Thomas, and C. Travers.

The ex-president (Rev. J. Wood), on behalf of the committee, offered a cordial welcome to the new president on taking the chair. Among other matters of business the following were dealt with:—

The Revs. Hy. Gow, C. Hargrove, Messrs. H. P. Greg, G. H. Leigh, Grosvenor Talbot and Gomer Thomas were co-opted as members of the committee.

The Revs. F. K. Freeston and H. Rawlings were appointed to represent the Conference on the National Council of Peace Societies, and Rev. T. Arthur Thomas and Mr. John Lewis were requested to attend the fifth Peace Congress at Cardiff on June 29 and 30.

The Treasurer presented his accounts, and it was agreed that the usual annual statement be circulated with a complete list of the officers and committee.

The Conference representatives on the committee on the supply of ministers were chosen as follows:—Revs. E. D. P. Evans, Dr. J. E. Odgers, Joseph Wood and Messrs. J. Dendy, W. B. Kenrick, and F. W. Monks. The committee, with the addition for this special purpose of Messrs. Chancellor and Wigley (as representing the lay preachers), was requested, in consultation with the Principals of Manchester, the Unitarian Home Missionary,

and Carmarthen Colleges, to prepare for the consideration of the committee a scheme of reading and examination for "lay workers on probation."

It was agreed that the Ministerial Settlements Board, whose establishment was sanctioned by the Conference at Bolton, should consist of (a) three ministerial and three lay representatives, with the president, treasurer and secretary of the Conference appointed by the Conference committee; (b) one ministerial and one lay representative appointed by each of the five advisory committees; (c) two representatives of the ministerial fellowship. The Revs. C. J. Street, J. H. Weatherall, Jos. Wood and Messrs. Jno. Dendy, Ronald P. Jones and J. Harrop White, were chosen to represent the Conference.

The president, the secretary, and Rev. Joseph Wood were appointed to confer with an equal number of representatives of the B. & F. U. A., and the Ministerial Fellowship respectively, with regard to the preparation, revision and annual publication of a ministerial roll.

It was agreed to postpone the consideration of the Bolton resolution on increased co-operation, &c., until the committee was completed by the addition of the co-opted members.

A sub-committee, consisting of Rev. D. Agate, Dr. W. B. Odgers, Messrs. T. Fletcher Robinson, and J. C. Warren, with the president, treasurer, and secretary, was appointed to consider the amendment of the rules as suggested at Bolton.

It was agreed that the next meeting of the committee be held in Manchester on September 30.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

FOREIGN CORRESPONDENCE.

AT the annual meeting, on Thursday, June 3, letters were submitted from a number of the Foreign Correspondents of the Association. The letters of the Rev. Wilfred Harris from Adelaide and the Rev. F. W. Pratt from Winnipeg we must print in full. Extracts from other letters are here given:—

Rev. Dr. Robert Collyer:—

"I should love to come to the anniversary meetings if this was possible, but here I am wending toward my eighty-sixth milestone and must say, no. I have to be quiet, take short contracts and easy, and with these must be content. My heart will be with you, you may be sure, and my heart-whole benediction."

Rev. Dr. S. M. Crothers:—

"The programme of the Whit-week meetings has come to me, and has made me long to go on a pilgrimage to London. As I cannot be present in body I must send my greetings by mail. The best wishes of all American Unitarians are with the company that meets in Essex Hall."

Rev. J. T. Sunderland:—

"It would give me great pleasure to be with you once more, to grasp the hands of old friends, and to listen to the in-

spiring words which will be sure to be uttered from many lips. Dr. Eliot, president of the American Unitarian Association, comes back from his month in England greatly pleased with the results of the Conference at Bolton, and full of praise of the spirit of loyalty and earnestness which he found everywhere among English Unitarians. The great success of your Van Mission is stirring him and others to the inquiry: 'Cannot we here in America do more than we are doing now to carry our Gospel to the people in places which are as yet untouched by it?' We are already pushing our Unitarian propaganda rather vigorously by means of our church door distribution of literature, our Post Office Missions, the 'Paragaph Pulpit,' which many societies are taking up, and the very active Publicity Department of the American Unitarian Association. All this is excellent and effective, and our experience encourages us to press on in these directions still more earnestly. And yet the printed word can only to a limited extent take the place of the spoken, and our great question now is, How can we multiply the latter? How can we reach the multitudes outside of all churches with our Gospel fresh and warm from the lips and heart of the living preacher? Plans are being made for some new efforts to this end the coming summer, but I cannot yet speak of them very definitely. I can only say that your Van Mission zeal is proving contagious over here.

"I trust that your London meetings in Whit-week will be large and in every way successful. May the Divine Spirit of Truth and Love be with you in them all."

Rev. C. W. Wendte:—

"The recent visit of our president, Dr. S. A. Eliot, to your country, and his word at your National Conference and other gatherings have given you renewed assurance of our friendship and co-operation. Somewhat later, in June, I hope to pay you a visit in London, and discuss the plans and purposes of the International Congress of Unitarian and other Religious Liberals to be held in Berlin in the last week in July (1910), as well as other matters in which British and American Unitarians have a common interest.

"You will be pleased to learn that our First Congress of Religious Liberals at Philadelphia (April 27 to 30) was a gratifying success. Seventeen different Religious Fellowships were represented by some fifty speakers, who discussed ably themes of high religious and social import, over 1,000 paid memberships were taken, the audiences ranged from 400 to 1,200, and from first to last the Councils were harmonious and spiritual. This new federation is intended to be our *National* counterpart to the *International* body already referred to. Like the latter it was originated and is mainly supported by the Unitarian denomination in this country, but seeks a fellowship and service beyond the lines of sect and creed. It has great promise of usefulness in behalf of our cherished ideals, and will, we hope, lead to similar federations of religious liberals in other countries."

Other letters of greeting were from Bishop Ferencz and Dr. George Boros,

of Koloszar, Hungary; Baron F. de Schickler, President of the National Union of Reformed United Churches of France, Professor Bonet Maury, Paris, the Rev. G. Fayot, of Nimes; the German Protestantverein, Professor Gustav Krüger, of Giessen; Dr. I. M. J. Hoog, of the Dutch Protestantbond; Professor Eerdman, Rev. P. H. Hugenholtz and Rev. F. C. Fleischer; Rev. U. Birkedal and Miss Westenholz, of Denmark; Professor Montet and the Rev. E. Rochat, of Geneva, and Rev. E. Ryser, President of the Verein für Freies Christentum, Switzerland; Rev. J. Hocart, Brussels; Rev. R. Balmforth, Cape Town; Rev. M. Jochumsson, Iceland; and Mr. V. R. Shinde, Bombay; Pandit S. N. Sastri, Calcutta; Prof. B. Nath Sen, Brahmo Samaj Committee, India.

FROM ADELAIDE, AUSTRALIA.

Under the bright blue sky of Australia there is a tree that takes its coat off, and as one long strip of bark after another peels off from branch and stem, the lower branches of the tree catch these falling pieces, and the great white gum tree stands forth in its shirt sleeves with its coat over its arm. If, therefore, those present at the B. & F.U.A. meetings will allow me to shift the scenery for a moment, I will ask you to join Rev. F. Sinclair and myself as we stood together on the top of Mount Lofty on April 7 and looked down over a waving sea of forest covered hills on to the plains of Adelaide and the shining sea of St. Vincent's gulf beyond. Conspicuous among the other trees stood here and there, like a tree drawn in chalk, the great white gum tree, emblematic perhaps of the need for Unitarianism also to take its coat off in a land where one's church going is not, but one's practical life is the natural expression of one's religious faith, whether it be the worship of the horse and its swiftness, or some other worship, as of sheep, corn, copper and gold, wages, votes, farms, gardens, or of some other and not wholly visible god.

The primeval forest, awaiting the axe and the men who can take their coats off to repeat the laborious lives of primitive man, clearing, digging, planting, suggests the special demand in a new land for the muscular side of man. The plains of Adelaide are already cleared and settled, and occupied by the many garden suburbs of the city whose spires and buildings lie half way between us and the sea. A population of a hundred and fifty thousand dwells upon those plains, though the central city itself totals but thirty-six thousand; oliveyards, vineyards, orange groves, lie beneath us, and as our eye follows the coastline to the mouth of the Torrens river and the great ships just visible as specks and splinters in the basin of the outer harbour, we see where much corn is shipped and other fruits of the earth for the breakfast tables of the B. & F. and other dwellers in the old country. It is a land that needs physical conversion, and counts as converts those that leave the city life and go to labour on the soil.

The city of Adelaide itself occupies one square mile of land, and on all four sides a half-mile or so of park lands intervenes between the city and its suburbs. The

city has one large central square, and four smaller squares, all planted with trees. Close to the central square, and about the second building from it, on the left hand side of Wakefield-street, is the Unitarian church, with its octagonal tower peeping above the trees that grow in the paddock where the horses and traps outspan during Sunday morning service. The church door admits us first to the vestibule under the tower, and thence a second door opens into the church itself. Organ and choir seats and vestries to right and left occupy the chancel; stained glass windows and memorial tablets bear witness to your fellow-labourers here in the cause of religious freedom during the past fifty years, one tablet to the late Mr. C. W. Whitham being added during the past year. The pulpit is on our left, and our company in the morning will number sixty to seventy, and in the evening about forty. The Sunday School buildings are to the right of the church, and on the third Sunday in the month the Sunday School children attend the morning service in the church, and the usual sermon vanishes and a story-teller telling "the story of religion" replaces it. We began with the Ancient Britons, and shall soon be arriving in Normandy with Lanfranc and Anselm at the Monastery of Bec. The school meets only in the morning at 9.30 a.m. and numbers some forty scholars.

Both school and church attendances are seriously threatened by the coming discontinuance of all Sunday morning tram cars. With children coming from the seaside or the hillside, and a congregation similarly scattered, this is a serious matter to us. A special Sunday School omnibus is being run from one of the suburbs by our school superintendent to meet this difficulty, and the church committee is making inquiries as to what other churches are doing. Had we built near the racecourse and been open on race day, cars from all suburbs, without any need to change cars, would have brought us alongside the racecourse; but I fear it is true that the demand to go to church is not strong enough to repay the electric car trust for Sunday morning traffic. We rejoice for the men to have their morning's rest ere the pleasure traffic begins for afternoon and evening, but it is a serious matter for our own Church, with its wide scattered congregation, and its morning congregation and Sunday School, many of our people being three miles away and others six miles from the church.

Thus, in reply to your letter, do I send greetings to the fellowship of our faith in England and the rest of the world from the Church in Adelaide, South Australia.

WILFRED HARRIS.

York-street, North Kensington,
South Australia, April 21, 1909.

FROM WINNIPEG, CANADA.

Western Canada is fast losing its title of "The Great Lone Land." During the present year it is estimated that two hundred thousand new settlers will arrive in this new western country. They are pouring across the line from the Republic at the south at the rate of seventy thousand for this year, and about an equal number

is expected from the British Isles. During 1908 two thousand miles of railway were built by the various systems. This remarkable activity is being continued, and important tracts of new territory are continually being opened up. The new Transcontinental Line—the Grand Trunk Pacific, is rushing forward its construction, and promises to enter Prince Rupert, on the Pacific, in 1911. The Canadian Pacific is inaugurating a campaign of new work, which demands an expenditure of twenty millions of dollars, while the Canadian Northern is planning extensions westward, which means an outlay of eleven millions. The long discussed line up to Hudson Bay is at last to be a reality. The Peace River territory, towards which many longing eyes have been turned, will soon be opened by contemplated lines. Some are even dreaming of the time when the City of Winnipeg will be a seaport, enabling one to step upon the steamer at the City pier and sail by way of Lake Winnipeg, Nelson River Canal, and Hudson Bay for Liverpool, or other foreign ports. During the last eight years the farming regions and cities of the Western provinces have recorded a remarkable growth. Winnipeg has jumped from 40,000 in 1900 to 128,000 at the present time; Brandon from 6,000 to 12,000; Saskatoon from 200 to 8,000; Prince Albert from 1,000 to 7,000; Moose Jaw from 1,700 to 10,000; Regina from 3,000 to 10,500; Calgary from 6,000 to 22,500; Edmonton from 3,500 to 21,000. All this means that Western Canada has a great future before her. Canadians are now realising this as never before, and are giving themselves to great tasks of the new land in the true spirit of patriotism. Ten years will mean a great deal in the development of the Western Provinces. Vast prairies will become fields of grain, small villages will grow into cities, Prince Rupert will take its place as one of the important seaports of the Pacific, and the other cities of these provinces will steadily grow in population and importance.

I am emphasizing this phenomenal growth in order that it may be understood how important it is that we should do our best in giving the people of this new land the blessings of our living gospel. There is not in Canada a Liberal Christian Church from Winnipeg to the Pacific Ocean—a distance about equalling that from Paris to St. Petersburg. And yet this expanse of territory is being settled largely by English speaking people. They are young, resolute, independent men and women who have had the courage to leave the old home, with all its intimate associations, and take up the untried life of the new country. Such a population as this ought to be receptive to Unitarian ideals. To be sure our work should have been begun here a number of years ago when the principal cities were in a still more fluid condition. We should have taken up our work at the same time that the great Methodist and Presbyterian Churches did theirs. If we had done this we should have been well established in many important centres by this time. But, as this was impossible, we ought to try to make up for our late arrival upon the scene by earnest and well planned effort.

from this time on. We should establish churches in the provincial capitals at once (Regina, Edmonton and Victoria). Also in Vancouver, Calgary, and Saskatoon. There should also be inaugurated a system of circuit-preaching for each province, for in no other way can growth of population and changing conditions be so well studied and taken advantage of. The four Western Provinces should be flooded with our literature, so that the present woeful ignorance in regard to Unitarianism shall soon be a thing of the past. In all these ways we shall not only build up Canadian churches of our faith, but we shall gradually recruit a ministry from Canada itself to take charge of these centres of activity. Although our work is but a few months old, I have already received several inquiries in regard to our Divinity schools from promising young men, and two ministers from other denominations have signified their desire to work with us.

During my six months' work in Canada, it has seemed wise for me to devote myself to the organisation and strengthening of our Church in Winnipeg. I feel sure that results have justified the wisdom of this course. The beginning which we have made, I believe to be a permanent one, which will result in a strong, self-supporting Church. We are holding our two Sunday services in a small centrally located theatre. Our evening congregation sometimes reaches two hundred. Through these services not a week passes when we do not get into personal contact with some new-comers, who are specially interested in our reasonable interpretation of religion. We have also already distributed several thousand copies of our literature. Our Sunday-school now has an enrolment of 46. Our Woman's Alliance is a very live organisation. It is proving its usefulness by encouraging the social life of the Church in many ways, and has inaugurated a system of post office mission work which will exert an influence throughout Western Canada. We have organised a very promising men's club which will play an important part in the work of the Church, and we trust it will be a power for good in the City. The financial side of the movement is not what we expect it will be as time goes on. At present the Church, raises at the rate of between nine hundred and one thousand dollars a year. It is necessary to spend this for rent, pianist, advertising, and other incidental expenses. We hope that the Church will become self-supporting in from three to five years.

I hope soon to be able to hold services of meetings in other towns and cities. I am also trusting that by the Fall another man can be found to continue the work here in order that I may be relieved for service still farther west. I am trying to get into contact with individual Unitarians throughout the provinces, and I shall welcome help in this matter from ministers and others throughout the British Isles.

FRANK W. PRATT.

Winnipeg, Manitoba, Canada,
May 12, 1909.

To discern an excellence is to receive a trust.—Martineau.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

"IS EVIL NECESSARY?"

SIR,—In his criticism of my treatment of the problem "Is Evil Necessary?" Professor Jacks has made it quite clear that he resents the use of the term *possibility* in reasoned discussion, and with it that of *moral perfection* or *sinlessness* in so far as sinlessness depends in any way on possibilities. It will perhaps conduce to a clearer understanding of the issues at stake if I first consider certain points arising out of Professor Jacks' criticism of my rendering of moral perfection before passing on to the allied subject of real possibilities.

There is a point in this criticism which I am not anxious to dispute. I refer to the contention that "the morally perfect man is the very one for whom the chance of becoming worse exists in its extremest form," since if he yields to the temptation to progress no further, then, seeing that "to grow better when you are good is so much easier than not to grow worse when you are bad," he must be classed with the chief of sinners. Now it is no doubt unfair to the saint that his sleep on the Delectable Mountains should cost him so much, and it may be that God's judgments are less like those of Circe than this argument would suggest; but, after all, there is much to be said for the simpler thesis (upheld in the INQUIRER many years ago, I find, by Mr. Whitaker) that goodness necessarily implies the possibility of evil, the chance of becoming worse. In any case, the main issue with which we are here concerned—Is Evil Necessary?—is in no way affected by the answer we may choose to give to this further question as to whether the possibility of evil can ever pass over into a moral impossibility. My main contention—the contention, namely, that the chance of becoming worse is not in itself an actual evil and does not imply any actual evil—remains unaffected by the answer we give to this ulterior question.

If goodness is taken to imply the permanent possibility of evil, moral perfection means nothing more than "never yielding to temptation." This is sinlessness, as I understand it, and as I hold that it is never necessary to yield to temptation, I infer that sinlessness is a moral goal towards which it is not presumptuous for our human nature to strive. Why this simple and practicable conception of moral perfection should be pilloried in inverted commas and be made responsible for "the heady revolt of Pragmatism," is more than I can understand. Perhaps a clue to my critic's attitude may be found in the fact that he appears to think that when I speak of moral perfection I mean that state of a human being "in which the evil of the world exists for him only as a possibility." But this objectionable self-engrossed being who justly forfeits any claim upon Professor Jacks' friendship by blinking at the rampant evil of the world—the profuse activity of evil volitions—and saying "this evil is not actual but only possible," is very different

from the being who approaches the world's actual evil with the conviction that it is not necessary that it should be there and that it *ought* to exist as a possibility only. It is true that a world regenerated in this way, a world where evil has been reduced to a possibility-status, does not commend itself to Professor Jacks' moral sense. But surely Professor Jacks does not hold that it is morally desirable that evil should never be rooted out of the world, and that should it show signs of vanishing, our duty, as self-respecting moral warriors, must be to hasten to call it back? He surely cannot hold that a world in which evil is no longer actual is a world in which the self-respecting man must betake himself to suicide? When we pray "Deliver us from evil" must we add the words under our breath "but not altogether!"? And yet, assuming that Professor Jacks believes in some sort of sinlessness as a moral ideal, I cannot see how I can help imputing to him the view that sinlessness can subsist only through fighting against actual evil; and on this view complete deliverance from actual evil would mean deliverance from sinlessness as well.

Professor Jacks suggests that moral perfection—that is, sinlessness, as I have called it—should not "be used for the solving of any problem for the simple reason that it is nothing but a problem itself." Moral perfection is most certainly a problem—and something more. But if only such conceptual instruments could be used for the solving of problems as were themselves beyond all need of critical revision, all proofs would rest on a dogmatic basis. "Necessity," "possibility," "fact" are all of them problems, and yet it seems to me that "necessity" is essential to the consistency problem, "possibility" to the problem of freedom, and "fact" to all the problems of experience and of nature-study.

I pass on now to Professor Jacks' paradoxical contention that the word "can" needs to be banished from the language of philosophy. This would indeed be abandoning the world to necessity or fate, and stultifying every function of the will. There are, no doubt, certain uses of "possibility" which are a serious bar to clear thinking. There is a spurious "may" which still plays an illicit part in certain abstract realms of thought, notably that of Formal Logic, where it trespasses ambiguously upon ground long held sacred to logical necessity; and we find it again only too frequently in natural science, under whose deterministic régime "may" in last resort means "must." But in both these regions, and in all others ruled by the same abstract principles, personality and freedom are *ab initio* excluded; whereas the "possible" has meaning only in relation to freedom of choice and personal decision. Given a Freedom-Philosophy, "possibility" is fundamental, and, holding as I do that personality implies the reality of free choice among possible alternatives of conduct, I remain whole-heartedly at one with Professor James in his contention that there are "possibilities that are not necessities." These possibilities are indeed "alive," and when alive, they are for the will that has to choose between them, more real than any actualised realities.

Professor Jacks remarks, in this connection, that the pregnant truth that possibilities when alive are as real as any realities "is covered up in every argument which rests on a distinction between reality and possibility." I have no wish to cover up this truth—I would rather proclaim it—but in the interests of mutual understanding I must point out that my argument for the non-necessity of evil does not rest on the distinction between possibility and reality, but on that between possibility and actuality. A "possibility," as I understand it, is a *real* possibility, a reality none the less real for being different in kind from that other form of reality which we call actuality. At the same time, I welcome the concession contained in the words "when possibilities are alive they are as real as any realities." If Professor Jacks could be persuaded to accept James's live possibilities as possibilities that were not necessities, and to accept them, moreover, as possibilities that were not already actualised realities, the concession would form, in my opinion, a solid basis of very genuine agreement between us.

W. R. BOYCE GIBSON.

THE CHILDREN'S COLUMN.

THE KING OF THE THREE CROWNS.

(Continued from page 375.)

Now while King Charles was in reality the heart and soul and guiding hand of the empire, he did not wish his people to feel that they were directed by his will alone. He wanted them to think of him as their father as well as their overlord, and as a father who took his children into counsel with him, and shared with them the management of things. So he devised a new and magnificent method of discussing the government with them. In the autumn he held an indoor council or parliament of his chief officers, but when the summer came round he summoned his people of all ranks to assemble for their country's sake in a vast open-air camp called "The Mayfield," where projects of peace and war, new laws and old grievances were discussed daily in the tents and in the sunshine. There were present not only counts and dukes and margraves, but bishops and abbots and monks; not only rich men and soldiers, but poor men and farmers too. As all this multitude could not assemble in actual debate, they chose their several representatives to meet in a special tent or building. While these men reasoned together, King Charles would stroll round amongst the host, plainly dressed, with nothing to distinguish his rank but the gold-headed staff in his hand. And as he went about he talked and jested with great and with humble, with young and old alike. Now all these things did Charles as the wearer of the silver crown, the father of his people. But there were other matters to think about and another crown to win, this time an iron crown.

One year the king summoned his Mayfield to meet outside the city of Geneva. Every man was to come prepared for war. Landholders marched thither under the banners of their counts. Poor men came armed with lance, and bow and shield.

Others, humbler still, with clubs, scythes and flails. The rich were mounted on horse-back, with sword and lance, and wore long coats of mail and iron skull-caps. These men were the main force of the army on whom the king depended to deliver his famous, irresistible charges. The troops from each separate district brought baggage wagons with leathern aprons or covers, containing food for three months, arms and clothing for half a year, and tools for siegeworks and encampments. Those who could not give their service in the field had to give money; but as most men were willing to serve their king with life and limb, there were few who stayed at home beside the old folk and the sick, the women and the children and the servants.

On this occasion, war having been declared against Didier, king of the Lombards, the great army had to advance over the Alps into Italy by way of the Mont Cenis and Great St. Bernard passes. So next we have the scene of King Charles's approach to Pavia, the capital of Lombardy. King Didier stood on the city wall with one of his officers watching the coming host. When the advanced guard appeared, he inquired if King Charles was amongst them. "No," said the other, "not yet." Regiment after regiment marched in from the distance, and the Lombard king kept asking fearfully if Charles were there. "When the plain is covered with a harvest of spears, when rivers of spears flow round the walls of Pavia, then will King Charles appear," said the officer. And so, at last, as though a black cloud were creeping over the earth, the emperor and his host came on. As the writer who tells the tale says, "a dawn of spears darker than night rose on the leaguered city. King Charles, that man of iron, appeared; iron his helmet, iron his arm-guard, iron the corslet on his breast and shoulders. His left hand grasped an iron lance. Iron the spirit, iron the hue of his war-steed. Before, behind, and at his side rode men arrayed in the same guise. Iron filled the plain and open spaces, iron points flashed back the sunlight. "There is the man whom you would see!" said Olger to the king; and so saying he swooned like one dead." The end of the story is that the conqueror having captured the city crowned himself king of the Lombards with the Lombard crown of iron, and this was fitting for the man of the sword and the master of nations, who ruled from the Bay of Biscay to the Oder, and from the North Sea to the Mediterranean.

One other scene in the life of Charlemagne. It is Christmas Day in the year 800. The king and his army are at the gates of Rome, welcomed thither by Pope Leo. The Pope stands with his red-robed cardinals and mitred bishops at the entrance of the city, while the crowds cry "Blessed is he that cometh in the name of the Lord." The king alights from his horse, and kneeling down, embraces the feet of the Pope. Then follows the triumphal service in the great church of St. Peter's—not the domed cathedral we know to-day, but its predecessor. There is an imposing procession of the dignitaries of the church with vestments and banners of all the colours of the rainbow; every corner of the great

building is packed with excited observers; billows of music fill the arches and the aisles, and the half-invisible fumes of incense saturate the air. At the climax of the service, the Pope steps towards Charles, who kneels before the altar and is supposed to know nothing of what is about to happen, and placing on his head a golden crown proclaims him King of the Romans and Emperor of the West, which meant that he was king of kings, guardian of the Church and champion of the Christian faith. Charles made his title good by his friendship to the Pope and his munificence to the Church. Moreover, if any one is in doubt as to what kind of stuff his own Saxon ancestors were made of, he should read the story of how the Saxons of Charles's time resisted him for over thirty years until at last he not only overcame them, but compelled them to be baptized as Christians, which seemed the right way for the champion of the faith to prove his valour in those days of plain words and hard knocks. I have seen an old picture of the Saxon king and his nobles being baptised. They are standing in the water out of doors, in great wooden wash-tubs, while a bishop gives them his blessing.

At last came the end of Charlemagne's glorious reign of forty-seven years. The chronicler tells of portents which were supposed to indicate clearly that either the emperor would die or something else would happen. That year there were eclipses of the sun and moon—you can see there usually are if you look at the almanack.) There were spots on the sun too. The wall of the palace was cracked, and the bridge over the Rhine was carried away. Even Charles's name and title painted within the dome of his church at Aachen began to fade out of sight. If, in the face of all these signs and wonders the king died, what less could be expected? He expected it himself, made his will, divided his vast empire between his two sons, Charles and Pepin, told the doctor it was all his fault—"the leech has undone me," he said—and breathed his last. I know not whether it was because he seemed to have a tireless spirit that they buried Charles the Great sitting upright, clad like the king of men that he was, with his great sword "Joyeuse" laid across his knees. Life was one with warfare to him, and the weapon with which he laid about him was gladness itself.

H. M. LIVENS.

BRITISH LEAGUE OF UNITARIAN WOMEN.

DEAR SIR,—May I trespass upon your valuable space to remind the many friends who, during last week, expressed to Miss Herford and myself their desire to become members of the British League of Unitarian and other Liberal Christian Women, that I shall be happy to enrol their names on receipt of their subscriptions, which should be addressed to me at Essex Hall. It would also save much inconvenience and delay in forwarding receipts if treasurers of local branches would address to me as above.

M. E. MARTINEAU
(Mrs. Sydney Martineau),
Treasurer of the League.

The Inquirer.

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LONDON, JUNE 12, 1909.

CHURCHES AND ASSOCIATION.

WE called special attention last week to the concluding section of the annual report of the British and Foreign Unitarian Association on the "Representation of Congregations." It contains a very useful survey of the history of the question, so far as the Association is concerned, which deserves the serious consideration of all who have the welfare of the churches and of the Association at heart; and it will, we trust, lead many of our readers to a fuller study of the whole subject. We commend to their attention particularly the passages in Dr. DRUMMOND's *Life of Dr. MARTINEAU*, dealing with the events which culminated in the passing of the Dissenters' Chapels Act of 1844, and the later controversies which led the Unitarian Association in 1867 to abandon the principle of congregational representation. The same passages of history should be studied also in Dr. CARPENTER's "James Martineau," in which we note as especially significant pp. 234-40 and 447-49. And there are also, of course, Dr. MARTINEAU's classical essays on "The Unitarian Position" and "Church Life? or Sect Life?"

This year's Association report, after recording the victory of 1866, which showed that "the majority of the members of the Association were strongly opposed to defining or limiting Unitarian Christianity in any dogmatic or sectarian way," goes on to describe the further movement which led to the abandonment of the representative principle, followed by the brief and abortive history of the "Free Christian Union." The report says: "Several Unitarian ministers were further of opinion that the time had arrived for the formation of some large and wide religious organisation of liberal Christians to which our churches might be prevailed upon to link themselves. Before proceeding it was considered advisable to alter, if practicable, the constitution of the British and Foreign Unitarian Association." That sentence hardly makes clear the vital point at issue. It was not the desire to form "some large and wide religious organisation" which led "several Unitarian ministers" to take

the action they did; it was rather the desire to have a union of the churches, which others also might be free to join, which should be based avowedly on the principle of an open catholic fellowship. The fundamental principle of undogmatic religious fellowship, on which alone Unitarians could honestly retain their possession of the old chapels and trusts which they had inherited, could not, it was felt, be truly represented by an Association bearing a doctrinal name, and pledged to a doctrinal propaganda. Hence the desire either to broaden the basis of the Association, or so to define its position as to leave the ground clear for another representative body, based avowedly on the undogmatic principle. The "several Unitarian ministers," who strongly held this view, included JOHN JAMES TAYLER, JAMES MARTINEAU, JOHN HAMILTON THOM, and many of the younger men, of whom later CHARLES BEARD became the most distinguished representative; and later still, RICHARD ARMSTRONG. The principle which possessed the soul of these men is not to be set down as a merely academic scruple not worthy of practical consideration; and with them was a large body of lay opinion, as was, indeed, proved by the vote of the Association in 1867.

Into the reasons of the failure of the Free Christian Union we need not enter here. What was then desired, the National Conference now has the power to accomplish for the fellowship of our Free Churches, if they genuinely desire it, and are determined to secure such an effective union, based avowedly upon the open principle. "We greatly need," wrote Dr. MARTINEAU in 1865, "a real and exhaustive organisation of our congregations; an Association which shall bring our whole public religious life under review and into expression, with a view to mutual help and better building up, and infusing into the weaker members some of the resources and spirit of the stronger."

The question now to be determined is whether the National Conference is not clearly destined to be that true organ of our churches' life. It is the churches themselves which alone can ultimately determine it. Our own view we stated at the end of a leading article on April 17, on "Free Churches in Council."

This question ought to be considered solely on its merits, without partisanship for one institution or another. It is not, primarily, a question of names, or of the administration of funds, but of principle and of fact. Here is a body of free churches, various in origin, various in name, but essentially one in spirit, and in the conviction that the open, undogmatic principle is their true foundation. How can they best express in union, as one body, that common life, strengthen it in deepening fellowship and clearly demonstrate it to the world? Can the British and

Foreign Unitarian Association rightly fulfil that function for the churches, or apart from its splendid services as a missionary society, ought not the churches to have an organ of their own, definitely as churches, to express their unity of spirit and purpose and their fundamental principle?

The Secretary of the British and Foreign Unitarian Association believes as thoroughly as anyone in the undogmatic principle in church life. In a paper at the International Congress at Geneva, in 1905, he declared:—"Churches free in their constitution and open to the laws of natural change"—that is what most of us mean nowadays when we speak of Unitarian Churches in England. At the annual meeting of the British and Foreign Unitarian Association, held in June, 1905, a resolution was adopted unanimously, in which it was laid down that the only way to safeguard the truths of the Christian religion is steadfastly to adhere to the principle of non-subscription to creeds and formularies, so that no restriction may be imposed on the liberty of a congregation to change its opinions with regard to religious doctrines or modes of regulating worship. This principle of non-subscription to creeds is the key to the meaning of the Unitarian movement in Great Britain and Ireland; and, amid many changes and much diversity of opinion, this principle gives unity to its history."

Whether that statement could be historically vindicated for the "Unitarian movement" or not, it undoubtedly expresses what we now hold to be the fundamental principle of our church life, and we may take it that we all desire to find the most effective method for its maintenance and expression. The committee of the National Conference, in the inquiry with which it is entrusted, will be able, we must hope, to present to the churches a report which will lead to an unequivocal and wise decision on their part, which may once for all make an end of many confusions and misunderstandings, and lead to truer unity and a consolidation of our forces for the common cause. We would respectfully ask that in this inquiry the points noted in our article of April 17 may receive full consideration. The committee of the Association, we are glad to see, at the end of their report deprecate the reopening at the present juncture of the question of "representation" in their constitution. "It is for the members of the Association," they say, "to take such action on this or any other question as they deem wise and right. The only plea which the committee would make is that as there is so much needful work waiting to be done, it does not seem advisable at the present juncture to engage in a more or less barren controversy about congregational 'representation.'" The Association, through its successive committees, has diligently sought to display a broad and generous attitude towards all

varieties of opinion and methods of work in our religious community; it desires to pursue its missionary and other work steadily and unchecked, so that the principles and faith of the Unitarian movement may become more potent factors for good in the thought and life of men."

It is, as we have already said, for the churches themselves ultimately to decide what they will have in this matter of organising and giving expression to their common life.

STOURBRIDGE PRESBYTERIAN CHAPEL.

MEMORIAL TO THE LATE ALFRED W. WORTHINGTON.

DESIRING to express their respect and affection for their friend and sometime pastor Mr. Alfred William Worthington, the congregation proposed to erect a tablet to his memory in the chapel; but his family wishing to do so themselves, the memorial took the form of payment of debt on the new Church Hall—a debt which had been a serious consideration to Mr. Worthington himself; and on Sunday morning, May 16, the memorial tablet was unveiled, immediately after morning service, in the vestibule of the new Church Hall, in the presence of a large attendance. Among others present were Mrs. Preston, Mr. Worthington's daughter. Mr. T. Grosvenor Lee, treasurer of the congregation, presided. Prior to the unveiling ceremony, which was performed by Mr. Edward Blurton, Mr. Frank Taylor related the steps taken for the provision of a memorial to "their deceased friend and former minister of the chapel," as the result of a resolution cordially approved by the congregation exactly a year ago. Mr. Taylor read a letter from Mrs. Worthington, who, writing from Venice, regretted that she would not be in Stourbridge in time to be present at the unveiling, and adding, "Meanwhile I realise how much effort and goodwill have made Sunday's ceremony possible." Mr. Taylor added that together with the main object of that gathering they were commemorating also the fact that the Church Hall had been absolutely set free from debt. When they discussed the erection of the Hall he had predicted that in three years' time it would be free from debt; he had little thought that in two years' time it would be. Mr. Worthington had taken great interest in the scheme, and the rooms were a fitting memorial to his life's work. The remembrance of Mr. Worthington's efforts would inspire the congregation to accomplish for their church what he would have done, had he been among them. Mr. Edward Blurton, who, despite his ninety years, spoke with wonderful strength and clearness, expressed the honour he felt at performing the unveiling ceremony, as the oldest man of the congregation, though not the oldest member. He recalled the part Mr. Worthington had played in educational circles in the town. For quite twenty-five years Mr. Worthington had been chairman of the managers of Scotts school, and for a long time he was a prominent member of the Stourbridge School Board, and later, of the County Education Authority. Of this latter body

he was an exceedingly useful member by reason of his very close acquaintance with all educational matters. Mr. Willis Bund, speaking of the loss sustained by his death, had said that no person had rendered help to the County Education Committee whose place it had been so difficult to fill. Proceeding, Mr. Blurton spoke of Mr. Worthington's connection with the Corbett Hospital, and he read a letter from Dr. Ellis, who wrote that Mr. Worthington, as hon. secretary, was one of the most energetic and strenuous workers in the promotion of the institution. In all his associations with Mr. Worthington—and they did a great deal of the early work alone—he had been struck by his painstaking thoroughness and his courtesy. At the hospital he was always welcomed by the patients for his genial and kindly manner, and he gave generous support when required. He was one of the trustees and a member of the Board of Management, and financially he was one of the most prominent supporters of the institution. In conclusion, Mr. Blurton spoke of Mr. Worthington's charity to the poor, and his response to all philanthropic movements. He then unveiled the tablet, which was of brass, and bore with the date the following inscription:—"To Alfred William Worthington, B.A., J.P., C.C., in grateful recognition of his devoted efforts for the welfare of the Stourbridge Presbyterian Chapel, the congregation of which erected this tablet, and completed the fund for the erection of this building as a loving tribute to his memory." Cordial thanks were passed to Mr. Blurton for performing the ceremony, on the motion of Dr. Ewart, seconded by Mr. Frank Evers, and the proceedings closed with the singing of the last verse of Hymn 363: "Let Saints to come take up the strain." At the preceding service Dr. Ewart took as his subject the inward place of the Christian's life; while the worldly gifts lost their attraction with declining years, this divine gift of peace might to the Christian be renewed from day to day and become increasingly precious to him. Mr. Worthington, towards the end of his days, certainly had many glimpses of this Christian peace, glimpses which consoled his declining years, and which spoke of similar spiritual sustenance received in the years of youth and vigour.

WELLINGTON, NEW ZEALAND.

THE UNITARIAN FREE CHURCH.

(From the "Evening Post," April 19, 1909.)

FOR the past three years the services of the Unitarian Church have been held in the Masonic Hall, Boulcott-street. Yesterday the handsome new church in Ingestre-street was formally opened. It represents the consummation of the efforts of Dr. W. Tudor Jones, Ph.D., F.R.G.S., the first minister of the church in Wellington, and a small band of workers. Within the past year Dr. and Mrs. Jones have received contributions totalling £1,700 from friends in England and New Zealand, in addition to a sum of £750 previously collected, including funds derived from a bazaar organised by the ladies of the congregation.

The doors were opened yesterday morning by Mrs. Walter Fell, who had done so

much in the work of securing the new building. The silver key, which was presented to her by the architect, Mr. Bennie, was inscribed: Unitarian Free Church. Opened April 18, 1909, by Mrs. Margaret R. Fell. The morning and evening services were conducted by Dr. Tudor Jones. At the morning service there was a congregation of about 300. In the morning the children were assembled, and each was presented with a motto card bearing an appropriate text from the Bible. In the evening the church was crowded up to the steps of the pulpit, and many were unable to find accommodation.

Dr. Tudor Jones, at the morning service, traced the rise and progress of the Unitarian Church in Wellington. It had started from small beginnings until to-day it comprised over 200 members. During the past fifty years liberal religion had expanded from a small stream to a wide and deep river. The movement in which they were taking part was world-wide. It pervaded the universities and the liberal sections of the various Catholic and Protestant bodies. Liberal religion was not a system of negations. It meant nothing less than freedom to search for truth in whatever quarter it could be found. The only authority before which its supporters bowed was not that of any priest or tradition, but the authority of conscience. Knowledge of itself, said the minister, was not religion. The results of knowledge should be carried to the depth of life and experience. It was through grasping the principles of freedom and truth and goodness in their direct bearing on their lives and the light of the world that they could solve, so far as it could be solved at all, the riddle of the universe. This search for truth was something quite different from mere verbal belief in a creed or dogma. It meant being true to the final convictions of one's own being and the creation of a new life and the unfolding of capacities previously dormant. The new building was to be dedicated to the things of the intellect, and more so to the things of the spirit.

The subject of Dr. Jones's evening address was "Our New Church and its Message for New Zealand."

Dr. Jones announced that he would deliver, during the winter, a series of free lectures on "The Growth of the Mind" and on "Science and Idealism."

Not in careless pleasure, but in watchful love and trust of God your Father, in faithful and fervent desire to be His child, is the secret of life's victory, and of the overcoming of death by life.—*Stopford A. Brooke.*

WHILE we sit brooding over our troubles and the hardships of our lot, the great world goes tranquilly on, the infinite sky hangs over us, the everlasting order abides, and "God is where He was." Can we not forget or endure our pestering "insect miseries" for a little while, in the presence of the eternal laws and eternal powers? If we keep our souls in patience, if we hold fast to our faith and hope and love, the soft streams of healing power will flow into us and through us. We shall receive and give out the infinite good.—*Charles G. Ames.*

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE Sixteenth Annual Meeting was held at Essex Hall on Friday afternoon, June 4, the Rev. W. G. Tarrant in the chair.

The annual report was presented by Mr. J. Bredall, hon. secretary. It referred to the agitation in favour of the Licensing Bill, and the part taken by the Earl of Carlisle and other members of the Association. Sixty-four Bands of Hope were affiliated, and to them 4,391 copies of *Young Days* had been sold. A new hymn-book was in preparation, and would be issued early in September. The observance of Temperance Sunday had been urged, but only sixty-four replies were received to the circular sent out, and an appeal was made for a wider recognition of November 14, 1909, as "Temperance Sunday."

Mr. F. A. Edwards, hon. treasurer, presented the statement of accounts. The total receipts were £104 12s. 8d., and there was a balance in hand of £16 10s. 5d., but this was insufficient to meet the cost of a proposal made by Mr. Chitty, and supported by the Committee—to appoint a travelling agent.

In moving the adoption of the report, the chairman referred to the need for the new "N.U.T.A. Hymnal," specimen pages of which they had seen. Rev. Frederic Allen, chairman of the Committee, seconded the resolution, which was carried after discussion by Mr. Sidney Young, Rev. F. Summers, Mr. Smith (Mayor of Banbridge and President Irish League), Rev. G. A. Payne, Rev. A. A. Charlesworth, Mr. C. E. Hecht, and Mr. Edward Chitty, J.P.

On the motion of the Rev. G. A. Payne, seconded by Mrs. Tarrant, the officers were re-appointed and the Committee elected.

A paper on the subject, "Children and Public Houses," was then read by Miss Harriett M. Johnson. It was a historical résumé of the agitation for the exclusion of children from public houses, and for the raising of the age from 14 to 18 years. The addition of the word "knowingly" to the Act of 1901 made its purpose useless, and after the decision of the Lord Chief Justice that a licensee was not liable for the act or default of his servants, a thousand cases could be cited to show that the Act was of little effect.

At the conclusion of her paper Miss Johnson moved a resolution thanking the Government for the Act of 1908, and urging the amendment of the Act of 1901 by omitting the word "knowingly," and by raising the age from 14 to 18 years.

The Rev. W. W. C. Pope seconded, and other speakers followed. The resolution was passed, and Miss Johnson was heartily thanked for her paper.

During the interval for tea, 28 copies of the book, "Alcohol and the Human Body," were presented to the honorary speakers. They were part of the gift by Sir William Hartley of 24,250 books to speakers and others in all parts of the country. The presentation was made by Rev. F. Allen, and on the motion of Mr. F. A. Edwards, seconded by Mr. P. Montford, a vote of thanks was passed to Sir W. Hartley for his generosity.

PUBLIC MEETING.

Sir Robert Stout and Mr. John Ward, M.P., who had been announced to speak, were unavoidably absent.

The Right Hon. the Earl of Carlisle, President of the Association, was in the chair, and in his opening speech said that temperance workers should not dwell upon the disappointment they had experienced in the loss of the Licensing Bill, for there were compensating advantages. All sections of the Temperance Party had worked together in a new and unexpected way, in a manner worthy of the highest praise. There was comfort in the subject covered by the resolution to be moved. Enthusiastic temperance advocates had characterised it a mistake to bring in small measures of reform as showing weakness in the large principle, but no doubt good had been achieved in certain directions. His lordship related the circumstances which led to the introduction of the clauses 119 and 120 into the Children Act; he was considerably struck with the temper of the opposition, and was surprised that the Act passed so easily. Temperance work in the Colonies was in advance of this country, but that should not depress us. He hoped temperance advocates would succeed in getting people to be more interested, and wondered whether the extreme necessity of increasing the numbers had been realised.

Mr. BREDALL read abstracts of the report, and spoke of the work of the Association, and a collection on behalf of the funds was taken.

Rev. J. C. STREET expressed deepest gratitude to all who had supported the Licensing Bill. The legislation promised by the late Sir H. Campbell-Bannerman had been introduced by his successor in a way which had brought out his best qualities. In another house, however, support was not accorded. He wished to express his gratitude to Lord Carlisle for the splendid stand he had made on behalf of the Bill, in the agitation for which he was proud the president of their Association had taken a prominent part. Although the Temperance Party had been defeated, it had recoiled for a stronger spring, for never had there been such a fine recovery among the workers. He was grateful for the Prime Minister's utterances on the subject, and with great pleasure moved:—

"That this meeting desires to thank the Government for the Children's Act of 1908, which excludes children under 14 from the drinking-bars of premises licensed for the 'on' sale of intoxicating liquors, and strongly urges the Government to amend clause 2 of the Act of 1901, entitled, 'An Act to Prevent the Sale of Intoxicating Liquors to Children,' by deleting the word 'knowingly' and the provisions for allowing sale to children under certain circumstances, and by raising the age from 14 to 18. This meeting further desires to express its satisfaction at the fact that the Scottish Temperance Bill, the Bill for closing public houses on election days and the Sunday Closing Bill have made satisfactory progress, and earnestly hopes that the same may be passed into law this session. And in order to obtain this desirable object we earnestly hope that the Government will grant facilities for the further progress of all these measures."

This resolution represented legislation by instalments. Some of the measures would become law, but they were resolute for further demands. Temperance forces were never so united as at present, and he rejoiced that there was a Unitarian Temperance Association, for Unitarianism stood for the principles of temperance—for brotherhood and sobriety.

Mr. J. S. MACKIE seconded the resolution. A great preponderance of opinion favoured their cause—medical opinion was on the side of abstinence, as shown in the diminished use of alcohol in hospitals, and in many day-schools children were taught that alcohol was a poison and was deleterious in its effect on the body. In Parliament, the two great parties—the Liberal and Labour—were united on this matter, and public opinion has shown a great advance.

Rev. J. C. STREET, in supporting the resolution, denounced a prominent bishop for insisting on the use of fermented wine in a communion service he was conducting, for which unfermented wine had been provided. He heartily approved of the work in which they were engaged, and renewed his pledge of devotion to the Association. Mrs. Lewis, of Pontypridd, also supported the resolution, which was put and carried unanimously.

Mr. JOHN NEWTON, Parliamentary Agent of the United Kingdom Alliance, gave an address on "Drink and Poverty," and a vote of thanks to the President and the speakers, moved by the Rev. A. A. Charlesworth, seconded by Mr. Wigley, followed by a hymn of benediction, brought the meeting to a close.

CENTRAL POSTAL MISSION.

THE annual meeting of the Central Postal Mission was held at Essex Hall on Wednesday afternoon, June 2. The President, Miss TAGART, was in the chair, and Miss FLORENCE HILL, Hon. Sec., presented the annual report. In twenty years, it said, the opportunities of usefulness had steadily widened. Prejudices broken down, religious problems openly discussed in the press, theological books made easily accessible, had prepared the ground for intelligent thought. Many agencies busily distributed the excellent literature generously issued by the B. and F.U.A. The Postal Mission in this work had been a ministry at large, for it had supplied religious sympathy to converts from orthodox beliefs to those of more liberal view. Twelve Postal Missions had furnished reports; there were 1,213 new correspondents, and 1,862 old correspondents were still on the books. Advertisements in 34 papers had brought applications from 500 places, and 22 P.M. correspondents had been known to join Unitarian congregations during the year. The demand for the literature was certainly growing, and the intelligent appreciation of Unitarian principles was shown in the correspondence. Mrs. Hodgson Pratt's work in Cornwall Miss Van Eck's in Holland, and Miss Barnard's in Australia had all met deserved success. The friends at Coalville were congratulated on the achievement of their desire for a place of worship and on the successful services which, since October, had been held in the Unitarian Hall,

The cost of the property acquired and subsequent alterations was £600, towards which £398 had been subscribed. They had taken up a mortgage of £200, and £25 had been promised by the B. and F.U.A. towards clearing off the debt. Reference was made to the opening of the new "John Pounds" Home for neglected girls, at Southsea. With improved accommodation and surroundings a larger income was necessary, and there was need of increased subscriptions.

The Suffolk Village Mission, under Mr. Newell's care, continued to exert a leavening influence in the face of persistent hostility. The meetings of the men's club were particularly successful, as a most welcome attempt to provide a counter attraction to the village public-house.

Miss ETHEL C. LAKE presented the statement of accounts. With an income of £128 8s. 1d. they had met expenses, paid over £46 8s. 4d. to the Village Mission Fund, and had in hand a balance of 2s. At least £30 a year more was required to meet expenses at Bedford and Framlingham, and an urgent appeal was made for larger funds.

Miss TAGART proposed the adoption of the reports. They revealed interesting and successful work done in many fields—from West Africa, from Sweden, interesting reports had come. It was clearly their duty to go forward.

The report having been adopted, the officers were elected on the motion of Lady TALBOT, seconded by Rev. J. B. HIGHAM.

Mrs. JOHN LEWIS, of Pontypridd, said that the report of the South Wales P.M. had been the most inspiring of any yet issued.

Rev. E. T. RUSSELL related interesting experiences with the van in Scotland. He had seen great changes in North Britain during 12 years. Opposition to liberal religious views was less keen than formerly, and he was optimistic in regard to future success.

Mr. G. W. SHIPWAY, of West China, said that it was very difficult to avoid being misunderstood when speaking of the state of China. That country was in a bewildering state of progression and retrogression: determined demands for reform constantly losing force through opposition, or apathy engendered in various ways. Spasmodic outbursts of zeal in the cause of education were seen—as often disappearing. While the Government showed a sincere desire to stop the opium evil, the fact that a large proportion of State revenue is obtained from the sale of opium led to the danger that the demand for funds for other suggested reforms would mean defeat to the opium reformers. The book of Ecclesiastes appealed very strongly to the Chinese. The sentiment of the Preacher, "All is vanity," is echoed by many earnest young men, some of whom become revolutionaries, some perhaps Christians, but many rejoined the inert, apathetic mass which formed such a drag on all progress. Among all the complexities and rivalries and problems was the great need of a real living belief in a kind heavenly Father, the omnipotent Ruler of the Universe. This would give ballast to the reform movement, would bring peaceful confidence in the face of opposition, and a persevering optimism. This was just what Unitarianism could

give the Chinese. Many intelligent young men, convinced on general grounds that Christianity was right, had adopted orthodox beliefs, but there was a vast number who would welcome broader religious ideas.

Mrs. CHAPMAN, of Coalville, told how Mr. Goacher's report, after his visit to London in 1908, had braced his Unitarian friends for the effort, which, through the kind help of friends, had culminated in the possession of their hall. They were but working people, but they were working—and a Sunday-school and Band of Hope had been formed. They were grateful to Mr. Burgess, of Loughborough, to Miss Gittins, and to all who had helped them, but most grateful for the opportunity they had in meeting one another.

A vote of thanks to the speakers brought the meeting to a close.

BRITISH LEAGUE OF UNITARIAN WOMEN.

THE first annual meeting was held at Essex Hall, on Wednesday afternoon, June 2, Lady Talbot, of Manchester, in the absence of the President, Lady Bowring, in the chair.

Lady TALBOT read a letter from the President, expressing much regret that she was unable to be present and sending good wishes, also a letter from Miss Emma C. Low, president of the American National Alliance of Unitarian Women, with greetings and congratulations.

Miss VIOLET PRESTON read the minutes of last year's meeting at which the rules of the League were adopted, and Miss HELEN BROOKE HERFORD read the report of the year's work.

The report stated that the Committee's first work had been the formation of local branches; circulars of instructions as to method had been issued, and Miss Herford, as organising secretary, had visited and addressed some thirty different societies in England, Scotland, and Wales. As a result, branches had been affiliated at the following places:—Kilburn, Bradford, Bridport, Knutsford, Richmond, Todmorden, Wandsworth, Stourbridge, Gee Cross, Rochdale, Brighton, Kidderminster, Brixton, Kentish Town, Peckham, Edinburgh, Small Heath, Hampstead, Dundee, Styal, Ilminster, Liverpool (associating seven or eight churches), Pontypridd, Sheffield (Upper Chapel), Southport, Oldham, Birmingham (Church of the Messiah and Newhall Hill). Some of these were new societies, but many were existing groups of women, keeping their local names, aims and activities. In some cases, some piece of special league work had been added, and there were most encouraging signs of new life and enthusiasm. Instances were given of admirable and successful work accomplished, and the conviction was expressed that the League had already amply justified its establishment. The committee, while encouraged by this success, regret that the women of what are commonly called our more powerful churches have not shown more alacrity in joining the League. It is believed, however, that, when these come to understand how helpful their co-operation would be they will make common cause with the other groups of women. The committee

again emphasise that they do not want to add to the work of already overworked societies, but plead for the help and inspiration which the wider experience and more varied methods of such societies would bring to those more isolated, and often less resourceful than themselves. The report, together with reports from the branches, will be printed and circulated as soon as possible.

Mrs. SYDNEY MARTINEAU, as treasurer, presented the accounts, and made a very persuasive statement of the aims and ideals of the League. They had a balance of £22 1s. 1½d. in hand, but the donations of life members ought to be capitalised, and the future expense of printing, &c., would be much heavier, and so, although fresh income would arise automatically by the growth of branches, they required also many more individual subscribers. It was the spirit of fellowship and co-operation, the best spirit of our time, that the League embodied, and she urged upon the stronger churches, which feel that they do not need help, to remember that they surely did need to help others. She adopted for their case the ideal beautifully expressed in Mr. Wood's recent National Conference address on a federated church: "When the strength of the strong should be at the disposal of the weak."

Lady TALBOT, in moving the adoption of the report and accounts, paid a tribute to the devoted work done by Miss Helen Herford for the League, and offered a cordial welcome to their visitors.

The Rev. MARY A. SAFFORD, seconded and responded to the welcome. She congratulated the League on its good work. Dr. Eliot had rightly said that the American Alliance had done a large work. To it was largely due the new life brought into the denomination, the spirit of fellowship and the comfort brought to lonely workers. The liberalising of orthodoxy was a small part of their work; they had to build up the religious life and promote the spirit of freedom, fellowship, and character in religion; and there was need of all the Unitarian churches they could organise and maintain. Speaking from an experience of thirty years as minister and missionary, she was thoroughly convinced that there was no more effective way of rooting out erroneous theological opinions and building up strong and beautiful religious lives than the reverent discussion of the truths represented by their churches. There was, of course, the danger that they might talk too much about their faith in a dogmatic way, but a far greater danger that they should not talk about it at all. Their young people were very responsive to an earnest word concerning those great religious truths which shape human life, and it was helpful to come together in study classes to consider the principles for which they stood. That society would do a work of which they had as yet not the faintest conception. She hoped that by its efforts some of their earnest, thoughtful, young men and women would be led to enter the work of the ministry, and added how grateful they were to this country for sending over Miss von Petzold to America. Referring, in conclusion, to a poem of Sil's, in which the King's son finds a hero's weapon even in a broken sword, with its moral "Not what we have,

but the way in which we use it proves our royal blood," she added: "If we are true sons and daughters of the King we shall never leave the field while the high cause claims our service; and I hope that you will prove yourselves true daughters of the King."

Mrs. REID, of Swansea, offered the warmest congratulations on the report, and said it was an inspiration to be at such a meeting.

Mrs. S. V. CARTER, of Peckham, told of what the League had done for them, in giving them confidence for their own work, and the report was unanimously adopted.

The officers and committee, with Lady Bowring as president, and the secretaries and treasurer as before, were then elected on the motion of Mrs. Oram, of Wandsworth, seconded by Miss Mitchell, of Todmorden.

Mrs. H. D. ROBERTS, of Liverpool, moved "That the name be changed to British League of Unitarian and other Liberal Christian women." That was the title they had taken from the first, she said, for their Liverpool branch. There were some who could not recognise all the high ideal meaning they themselves saw in the name Unitarian, and yet they wanted to hold out the right hand of fellowship to them also. They wanted their position to be as inclusive and undogmatic as possible, and by extending their title they hoped to be able to include those others.

Miss GRACE MITCHELL, of Hampstead, seconded. The ideal of fellowship and co-operation in their Free Trust churches, was the noblest and most beautiful they could imagine. They wanted to include not only those who gloried in calling themselves Unitarians, but others also who shrank from so calling themselves, and yet desired the fellowship of their churches. With the wider title to the League they would be able to come in.

Lady TALBOT, who spoke of herself as "dyed in the word Unitarian," had also earnestly commended the resolution to the meeting.

An amendment, moved by Miss Mary Preston, and seconded by Mrs. Mitchell, of Todmorden, substituting "Liberal Religious Women" for "Liberal Christian," was lost, and the new title was adopted by a large majority.

THE UNITARIAN VAN MISSION.

MISSIONERS are experiencing conditions which render open air work difficult and disappointing. In districts where good results might be expected, and where large meetings are held if the evening happens to be fine, the figures show a fluctuation which proves that the weather is a most important factor in work of this kind. Especially is this so in the south, where outside conditions seem to count for even more than in the districts further north. The small attendances in Staines are particularly to be regretted, as there were indications of much interest in the Mission, and we met with a handful of folk whose sympathy was of great value. The hearing that was given to our men was also most encouraging, and the town is one to which further attention might usefully be given. One evening Rev. Jesse

Hipperson came over and took the meeting and on Thursday Rev. H. B. Smith had charge as missionary. The van has been in the town the whole week, waiting for the better nights that never came, although the Bank Holiday was all that could be desired. But it is never possible to obtain satisfactory results at times like that, as people are hurrying home after an arduous day's exertion in the open, and are not, as a rule, able to loiter for meetings. Bank holiday experiences lead some of our friends to the conclusion that meetings at the seaside during the height of the season, which have been strongly advocated, would hardly be worth the effort. It should be added in connection with the Staines meetings that the Mission there fell in with Mr. Augur, who for a long time has been carrying on a quiet piece of propagandist work, and has enrolled him as local correspondent. The Society of Friends invited Mr. Smith to conduct one of their services.

In Wales, as elsewhere, meetings have been prevented by rain, and the work was closed down on Whit Monday. A few Christadelphians, however, came to the van to protest against the books which were being sold, but so well did our missionaries justify their goods that sales to the tune of six and sevenpence were effected, and the next night the sales turned the half sovereign. This was at Treorchy, a centre of the Progressive League, and it was only natural that the liberal standpoint of the Mission should be appreciated. Rev. M. Evans was in charge, and the meetings are reported as the best which have so far been held in Wales this season. The van moved to Abercynon on the 4th inst.

The Scotch van had a quiet week owing to the absence of Rev. E. T. Russell in London, where more than one audience heard something of his varied experiences with the great meetings which he has had the good fortune to attract by his able expositions of Unitarian Christianity. He was back again at Falkirk for last Sunday night, and faced a crowd nearly a thousand strong after conducting the usual service in the church at Stenhousemuir.

It will be noticed that apart from the southern meetings the attendances on the evenings when meetings have been possible have usually been good. Especially has this been so in the Midlands, where every engagement has been carried through despite the weather, which on one evening reduced the attendance to fifty. There was a splendid closing mission at Nether-ton, and the van then moved to Tipton. Here a young man, with aspirations towards the ministry, attempted some diversion, but came into the van subsequently and expressed his regret for the interference. Three nights were spent in this place, and as mentioned below, the van was to return this week. Roseville was next on the programme, and here the Coseley friends were helping, and everything was to the missionary's heart. On Sunday night the audience reached 800, and there was very hearty singing. The meetings of the week have been conducted by Revs. T. Paxton, F. Hall, and W. G. Topping, and an address was delivered one evening by Mr. H. Green. Rev.

W. G. Topping took the service at the Coseley Meeting House on Sunday.

The return for further meetings at Tipton was decided upon in consequence of an unwarranted attack upon the Mission by an anonymous correspondent in the columns of the *South Staffordshire Leader*, a recently established paper, whose editor was present at one of the meetings! The writer charged the missionaries with flippancy and irreverence, and suggested if another visit were paid that violence should be used against the van. The anonymity only thinly veils the authorship of this bitter effusion which contains the following comparatively mild paragraph:—

"It is a pity the visitors will have taken their van and Saviour destroying ribaldry elsewhere before your paper is published; but I do hope they will see this letter, and that Tiptonians who did not go to hear the eloquence of this 'reverend' denouncer of Christ, and his chubby-faced and glib-tongued ally, who presumed to control a meeting over which he had not been called (by the meeting) to preside, will see it too. Then I venture to say Tipton won't be troubled again by these gentlemen, or if it is, their empty words will be wasted on empty air."

A correspondence is also taking place in the *Falkirk Mail*. One of Mr. Russell's meetings was delayed by the local salvationists in a manner which aroused the indignation of the great audience which had come to hear the missionary. A protest against this conduct was entered by a correspondent, who made it perfectly evident that he was not adherent of Mr. Russell, but that he spoke in the interests of free speech and fair play. A reply came in which Mr. Russell was described as a "travelling spouter," and said to be unworthy of a hearing because he was not a ratepayer in the borough of Falkirk! There is a rejoinder from the first correspondent this last week in which he makes it perfectly clear that there is very little sympathy with ill-mannered attacks upon an agency which is out for a brotherly, a Christian, and a beneficial work. We trust Tipton will speak no less distinctly for the sake of fair dealing and religious equality.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Staines, May 31 to June 6, six meetings, attendance 570.

MIDLANDS.—May 31, Netherton, attendance 350; June 1 to 3, three meetings, 600; June 4 to 6, three meetings, 1,400.

WALES.—Treorchy, May 31 to June 3, two meetings, attendance, 650; Abercynon June 4 to 6, two meetings, 200.

SCOTLAND.—Falkirk, June 6, attendance 700.

TOTALS.—May 31 to June 6, seventeen meetings, attendance 4,470; average, 262.

Communications to Thos. P. Spedding, Clovercroft, Buckingham-rd., Heaton Chapel, near Stockport.

WE dig and toil, we worry and fret, and all the while close over us bends the infinite wonder and beauty of nature, saying "Look up, my child! Feel my smile, and be glad!"—G. S. Merriam.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEALS.

Bermondsey.—The Rev. J. Hipperson writes:—Will you permit me to make an appeal on behalf of the Sunday-school funds at Bermondsey? There are a few of our London friends who have been good to us in the past, and I trust we may have a continuance of their favour and support. We have had a concert and raised small amounts by one way or another, but our exchequer is quite inadequate to the demand which the children's excursion will make upon it shortly. All contributions will be gratefully acknowledged by Miss Groves, treasurer, 83, Fort-road, Bermondsey, or myself.

London: Bethnal Green.—The Rev. Gordon Cooper writes:—No doubt many of your readers are thinking of their summer holidays. May I ask them to bear in mind the needs of others, and invite them, to send a subscription to our Holiday Fund, which enables me to send some of the poorer people living in this district away for a few days' rest and change? Our fund is heavily overdrawn at present, and is sadly in need of new subscribers. Some of your readers also subscribe to our Window Gardening Society. May I say that I shall be very glad to receive their contributions for this summer, and that fresh subscriptions and donations will be most welcome, and should be sent to the Parsonage, Mansford-street, E.

Birmingham: Small Heath.—The Sunday-school anniversary was held last Sunday. The services were conducted by the resident minister. Special hymns and anthem were sung by the children, who had been splendidly trained by Miss Matthews. The congregations were good—attendance for the two services, 407—and the collections were somewhat better than those of last year. On Monday there was the usual tea, followed by the distribution of books and medals by Mr. W. Bache Matthews (president of the Midland Sunday-school Association and ex-superintendent of the school), a sacred concert by the scholars and members of the Church choir, and a performance by elder scholars of scenes from "The Two Noble Kinsmen." The school has largely increased during the past year, and much improvement in the character of its work has been effected.

Downpatrick (Sunday-school Conference).—On Saturday the tenth annual conference was held at Downpatrick. Some 240 persons travelled to it from Belfast, and on its way the train picked up large additions to the number from Comber, Ballygowan, Ballynahinch Junction, Crossgar, &c., and others travelled via Newcastle. Fully 450 persons assembled in the Old Meeting-house, Stream-street, and good weather favoured the occasion. At 3.15 the large Meeting-house was well filled, and the proceedings began by the convener (Rev. Alexander O. Ashworth, of Belfast) reading a beautiful hymn, entitled "Song of the Pilgrim Soul," by Henry Van Dyke, and prayer by Rev. M. S. Dunbar, M.A., pastor loci. Letters of apology were received from the Revs. W. Fielding (Ballyclare), W. Weatherall (Moir), and C. Thrift (Ballyhemlin). The convener reported that the Moneyrea congregation had sent invitation for the Conference to be held there in 1910, and this was recommended to the Sunday-school Committee for acceptance, on the convener's motion, seconded by the Rev. J. A. Kelly. The president of the Association of Irish Non-Subscribing Presbyterians and Other Free Christians, Rev. S. H. Mellone, M.A., D.Sc. (in the chair), introduced the readers of three ten minutes' papers on "Our Aim as Sunday-school Teachers." In the first paper Mr. H. Percy Andrews (Comber) congratulated the Committee on their choice of subject. He believed Sunday-school teachers did not receive sufficient assistance, and were left too much to themselves to find out what was to be done and how to do it. The Sunday-school teacher's highest aim was to secure a thorough understanding of and obedience to the two great commandments with which Jesus answered the lawyer's question (Matt. xxii.

35-40). He advocated a teachers' library and teachers' meetings for preparation, where one teacher might illustrate to others his method of dealing with some subjects engaging his attention. In her paper Miss C. M. Patterson (Holywood) said that the days of aimless haphazard teaching in the Sunday-school were fortunately passing, and the desire of teachers was no longer to "put in the time," but to make the most of time at their disposal. She spoke of the infancy of Sunday-schools before compulsory education was established, when the aim of the teachers was to teach reading, writing and arithmetic to children who were put to work so young that they had no opportunity to receive instruction elsewhere. There are two distinct ways of regarding the aim of teachers—1, the building up of good character; 2, the building up of the particular church to which the school belongs. She had asked a number of teachers of various denominations to write out in a few words what they considered their aim should be, and she quoted some of the replies. A Presbyterian minister had replied—"The aim of the Sunday-school teacher is to show scholars how Jesus Christ can help them to do their part." An Episcopalian had replied—"To help the mind to grasp the fact that there is a kingdom of God on earth." Another had said—"To endeavour to get the pupil interested in the world in which we live." One of her own scholars had said—"To make the lesson as bright and attractive as possible." We must be strong and loving, and put the spiritual meat before the scholars so that they will take it of their own free will, and she quoted Bonar—

"Thy soul must overflow,
If thou another soul would reach."

She emphasised Dr. Channing's words of seventy-two years ago, "To awaken the soul of the pupil." Rev. G. J. Slipper (Moneyrea), in his paper, said the aim of the Sunday-school teacher is to interpret the deep things pertaining to the moral and religious aspects of life amid counter attractions. The Sunday-school is no longer for secular purposes, but for those distinctly spiritual. He referred to "J. B.'s" articles in the *Christian World*, advocating soul development as contrasted with mind development, and quoted Dr. Martineau's saying that in Sunday-schools, "besides thinking right, the scholar should be taught to do and feel right, to be wanting in no duty, and to be dead to no pure affection." He quoted Rev. J. J. Wright, who had said "There are physical forces in the scholars as powerful as a dynamo and moral forces as dangerous as dynamite," and he (Mr. Slipper) said there were spiritual forces as vital in young life as they are comforting to the aged. Our aim is to interpret the full meaning of these forces, to teach the children to manage them and make the best of them. We are to feel the paramount importance of our work in teaching children the true art of living. How? Help may be got from Dendy's book, "A Successful Life," and from simple stories of the Old and New Testaments. Dr. Martineau advocates nature study, and illustrative lessons may be got from "Noble Lives," by Miss Frances Cooke. Example is paramount. We must gain the confidence of the pupils, and so awaken affection which will abide and develop a lasting influence for goodness and righteousness. Revs. J. H. Kelly, H. J. Rossington, J. Kennedy, J. Phelps, and R. H. Lambley took part in the discussion. The chairman called attention to the fact that in consequence of failing health this was the last Conference which would be arranged by Rev. H. O. Ashworth, who had kindly arranged these successful meetings for ten years and held office as convener for fifteen years. A hearty vote of thanks was passed to Mr. Ashworth for his long and valuable services.

London: Kentish Town.—The anniversary services of the Church and Sunday-school were held on Sunday last. The Rev. J. Collins Odgers, B.A. (a former minister) conducted the services both morning and evening and was assisted by the present minister (Rev. F. Hankinson). In the morning Mr. Odgers took as his text the incident of David's desire to drink of the water from the well of Bethlehem recorded in 2 Sam. xxiii, 13-16; and after referring to the vicissitudes and troubles through which the church had passed, he reminded his hearers that it was by the earnest and self-sacrificing work of the founders of the church

and of those who had persistently striven for it in its times of trial and adversity that they now enjoyed the great privilege and blessing of meeting together in that place, free from the fetters of creed or dogma, for the worship of God. He exhorted them to follow the example of David, and not to accept those blessings won at such great cost by others for them, as gifts for themselves alone, but as trusts to be dedicated to the service of God and humanity. There was a large congregation of past and present members of the church, and we were very pleased to notice amongst the congregation the Rhyl-street Company of the Boys' Own Brigade. Mr. Cecil Pearson sang most impressively the well-known solo "The people that walked in darkness have seen a great light." In the evening Mr. Odgers spoke especially to the Sunday-school scholars, taking as his text 1 John ii, 13, "I write unto you, little children, because ye have known the Father." During the course of his address he related many traditional incidents concerning the Apostle John and his love for children and his child-like open-heartedness. The attendance was considerably larger than in the morning. The Misses Stuart sang Henry Smart's trio, "How lovely are thy dwellings, Lord." Mr. Hankinson is to be congratulated on the evident success of the great efforts he is making on behalf of the church and in the interests of the Unitarian cause in the neighbourhood.

London: Mansford-street.—The Mansford-street Guild entertained a large party of blind folk and their guides on Saturday, June 6. This, the seventh annual treat of its kind, proved in every way a brilliant success. After a liberal tea, an excellent concert was given by sympathising friends, a large portion of the programme consisting of musical selections rendered by the Trinity Men's Own Orchestra, an institution belonging to a South Hackney Congregational Church, and these were received with great enthusiasm and renewed applause.

London Sunday School Society.—The annual aggregate service for elder scholars and teachers of the London Schools was held at Essex Hall last Sunday, and was conducted by the Rev. E. Savell Hicks, M.A., of Unity Church, Islington. Between 300 and 350 scholars and others were present from the schools at Islington, Newington Green, Forest Gate, Portland-street, Highgate, Bermondsey, Limehouse, Essex Church, Stamford-street, Rhyl-street, Stratford, George's-row and Bell-street. Mr. Hicks chose for his address the subject of "Friendship." Speaking from the text, "I have called you friends," he especially emphasised the importance of young people being wise in the choice of their friends, as the influence of friends upon each other both for good and ill was enormous. His address was listened to with marked attention by the scholars, all of whom seemed to be thoroughly interested in the subject and its exposition. The hymns were well known and were heartily sung, and the choir of the Unity School rendered an anthem. A very bright and inspiring service throughout.

London: The Boys' Own Brigade.—The first annual Council meeting was held at Essex Hall on Monday, June 7, at 8 p.m., Mr. Ion Pritchard, president of the Brigade, in the chair. There were present also Mr. Ronald P. Jones and Mr. A. S. Cooper, vice-presidents; Revs. E. S. Hicks, A. A. Charlesworth, J. A. Pearson, F. Allen, and F. Summers; Mr. A. A. Taylor, president of the Laymen's Club; most of the officers of the Brigade, and other gentlemen (and not a few ladies), enthusiastic in support of the B.O.B. and its endeavours. The first annual report was read, and its adoption moved by the president, who spoke of his personal experience of the influence of the Brigade companies upon the work among the young lads connected with our Sunday-schools. The report spoke of the institution of the B.O.B. in 1899, following upon the expulsion of the 46th London Company of the "Boys' Brigade" (connected with Stamford-street Chapel), because of the Unitarian views held and taught by its officers; it dealt with the "object" of the organisation—"the increase of pure and upright living among boys,"—and with the meaning which underlies its name; with the reasons for the slow progress made during some six years, and with the encouraging signs, now manifest, of more vigorous life within the association, and of increased interest from without.

Reference was made to the progress made by the Executive during the past year in establishing, articulating, and developing the various branches of the work; to the "United Services for Boys" held at Essex Hall, Little Portland-street Chapel, Essex Church, Unity Church, and at George's-row; and to other meetings held recently in London. Details read from the annual reports of the five London companies showed a total of 17 officers, 21 non-commissioned officers, and 85 privates—in all, 123 members at the close of the official year, April 30, 1909, and spoke, further, of the various activities of the companies—Drill, gymnastic and Church parades; Sunday-school, ambulance, woodwork and printing classes; social clubs, and cricket, swimming and signalling parades. In conclusion the report touched upon the hopeful outlook for the future of the movement, and upon the rich reward which comes to those who are able to take some share in the work of the Brigade. "On every side," it read, "we hear of the need that is felt by our congregations for closer union, and for that spirit of unity which must first become infused into our members." Here is a sphere for the inculcation of that spirit among the boys who will one day become the members of the congregations in some, at least, of our churches. Here that spirit of unity under the banner of our free religious faith is being awakened by a method of organisation and association which is becoming gradually but steadily more and more fitted to its task—the advancement of "pure and upright living among boys." The report (which will be printed and circulated at an early date) was seconded by Mr. R. P. Jones, who laid stress upon the non-military character of the B.O.B., and, after further business, the Council proceeded to the election of office-bearers for session 1909-10, who are as follows:—President, Mr. Ion Pritchard. Vice-presidents: Messrs. A. A. Tayler, C. Martineau, W. J. Clark, R. P. Jones, P. Roscoe, A. S. Cooper, J. S. Lister, and Revs. F. Allen, A. A. Charlesworth, and T. A. Pearson. Executive: The President, Messrs. R. P. Jones and W. J. Clark, Major Pritchard, and Captains Ballantyne, Allen, Oakeshott, Holsworth, and Bartram. Hon. sec. and treasurer, Rev. John C. Ballantyne, 25, Wansey-street, Walworth, S.E.

Peckham.—On Sunday last, June 6, the Sunday-school anniversary services were taken by the Rev. J. A. Pearson, of the London District Society. Both the morning and evening discourses dealt with the work of the Sunday-school, its value, and its influence, great stress being laid on the responsibilities of teacher and of congregation. In the afternoon the scholars and many of their friends met in the church for the flower service, the Rev. J. A. Pearson again taking the service. The Church Committee followed their usual custom of handing over the day's collection to the Sunday-school.

Pudsey.—On Monday evening, June 7, the school-room of the Unitarian Church was crowded by an audience composed chiefly of ladies, to hear an address by Mrs. Ferguson on "The Women of India." Mrs. Ferguson, who is the mother of the Rev. G. A. Ferguson, Unitarian minister of Pudsey, is herself the daughter of the late Dr. Joseph Mullens, for many years secretary of the London Missionary Society, while her mother was one of the founders of the Zenana Mission to Indian Women. The chair was taken by the Mayoress of Pudsey. After hymns and prayer, Mrs. Ferguson, without notes of any kind, gave a most interesting and impressive address on the helpless and degraded condition of Hindoo women. The evils of child-marriages and the forlorn position of Indian widows were most graphically described. Votes of thanks to the lecturer and the Mayoress of Pudsey for presiding; and the Benediction pronounced by the minister, the Rev. G. A. Ferguson, terminated one of the most interesting and instructive meetings ever held in Pudsey.

Selby.—The Sunday-school festivities in connection with this chapel began on Sunday, when a religious service was conducted by the Rev. J. Dale, the minister. At the conclusion some of the children gave recitations. This over, there followed a brief address by Mr. Dale on prize-giving to young and old, the chief point urged being that all to whom prizes were given should strive by conduct and work to be worthy of the reward. The prizes were then presented by Mr. A. W. Smith, accompanied by encouraging remarks. On Tuesday

afternoon the scholars again mustered, and were escorted to the field kindly lent by Councillor Allison, of Bondgate. The usual holiday games were entered into with zest and enthusiasm, after which a substantial tea was served in the chapel, to which full justice was done. The presence of a number of parents and adult friends gave additional interest to the proceedings. On returning to the field the games were continued until the time came for dispersing. The interludes in the play were rendered most agreeable by the distribution of oranges, bananas and sweets, the kindly gifts of Mr. and Mrs. A. W. Smith. The weather, though not of the brightest, could not be charged with marring the pleasures of the day. The total number of children and friends present was 60.

Stannington.—The Sunday-school sermons were preached here Sunday last by the pastor, Mr. Leonard Short. There was a good congregation in the afternoon, and in the evening pulpit stairs, vestry, aisles and vestibules were packed. The collections amounted to £14 4s. 4d., a substantial increase on the last few years. The augmented choir, under the conductorship of Mr. George Vickers, was much praised for its hearty singing, as also were the children for the sweet rendering of their special hymn.

Warwick.—Rev. A. M. Holden preached farewell sermons to his congregation at High-street Chapel on Sunday, June 6. Notwithstanding the wet day there was a numerous attendance of friends to testify to their friendship and regard. Mr. Holden spoke gratefully of the loyal support which he had enjoyed during his eleven years' ministry. At the conclusion of the morning service he was presented by the congregation with the four volumes of the "Encyclopædia Biblica," and Mrs. Holden with a beautiful electro-plated teapot and silver paper-knife. In making the presentation Mr. Lakin and Mr. Edwin Hill spoke sincere and hearty words of appreciation and regret at parting, and Mr. Holden with earnest feeling, which he found difficult to express, responded on behalf of his wife and himself. At the close of Sunday-school in the afternoon, the eldest scholar handed to him, in the name of the rest, a handsome letter-rack and calendar combined, with simple, but earnest words of affection and regard. At the end of the evening service the hymn "As the sun's enlivening eye" was sung. On the two following Sundays, 13th and 20th June, the Rev. Mary A. Safford, of U.S.A., will conduct the services at Warwick. On the 13th inst. Mr. Holden will begin his ministry at Kirkstead.

To get good, is animal; to do good, is human; to be good, is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves.—*James Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAFLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. G. EDWARDS; 6.30, Mr. JOHN CARROLL.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, Mr. RONALD BARTRAM; 7, Rev. W. H. ROSE.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Hospital Sunday.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Mr. H. G. CHANCELLOR.
Richmond, Free Church, Ormond-road, 11.15, Rev. R. P. FARLEY, B.A.; 7, Mr. MUSTARD.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, P.S.M., Rev. GORDON COOPER, B.A.; 6.30, Mr. S. P. PENWARDEN.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, E. W. LUMMIS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.15, Rev. J. H. SMITH.
CHELTENHAM, Bayshill Unitarian Church, Royal Will Place, 11 and 7, Rev. J. FISHER JONES.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS. Collection for Unitarian Van Mission.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. J. HATHREN DAVIES.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Cllet-road, Sefton-Park, 11 and 6.30, Rev. C. W. WENDTE, of Boston, U.S.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. JENKYN THOMAS.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGES.

ODGERS—PEARSON.—On June 8, at Roslyn Hill Chapel, N.W., by the Rev. J. Edwin Odgers, M.A., D.D., father of the bridegroom, assisted by the Rev. Henry Gow, B.A., Charles Edwin Odgers, of the Middle Temple and of Madras, India, Barrister-at-Law, eldest son of the Rev. Dr. and Mrs. Odgers, Oxford, to Elsa Lily, elder daughter of Mr. and Mrs. Charles Fellows Pearson, of Redington Lodge, Hampstead, and of Ormesby House, Cromer.

ROBINSON—ROBINSON.—On June 1, at St. Stephen's, Prenton, by the Rev. Percy W. Miller, Arthur, elder son of Richard Robinson, Esq., of Ellisfield, Bowdon, Cheshire, to Ethel, only daughter of the late Nathaniel J. Robinson, Esq., of Hongkong.


PRESBYTERIAN FUND.

The Managers are prepared to offer the following Scholarships, tenable from October, 1909:—

1. **One Graduate Scholarship**, tenable at Carmarthen College, of the value of £40 a year for three years.

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EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

Annual Assembly, Octagon Chapel, Norwich,
 Tuesday, June 15, 1909.

12.15 p.m. Communion Service. Address by Rev. H. Gow, B.A.

2.30 p.m. Business Meeting.

6.30 p.m. Service. Preacher, Rev. R. J. CAMPBELL, M.A.

8.15 p.m. Public Meeting (arranged by Progressive League). Speaker, Rev. R. J. CAMPBELL, M.A.

Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

ANNUAL MEETING AT BURY,
 Wednesday, June 16th, 1909.

11 a.m. Service in the Presbyterian Chapel, Bank Street, conducted by Rev. T. P. SPEDDING. Sermon by Rev. H. W. HAWKES.

12.30 p.m. Luncheon, 1/- each.

2 p.m. Business Meeting. T. FLETCHER ROBINSON, Esq., President, in the chair.

5 p.m. Tea, 1/- each.

6.30 p.m. Public Meeting. Chairman, ROBERT KAY, Esq., J.P. Speakers:—Rev. Douglas Walmsley, B.A.; H. Coventry, Esq.; Rev. R. Nicol Cross, M.A.

H. ENFIELD DOWSON, B.A.,
 NEANDER ANDERTON, B.A.,
 Hon. Secs.

DEAN ROW CHAPEL.

SUNDAY SCHOOL ANNUAL SERMONS, June 13, Preacher, Rev. E. A. VOYSEY, M.A. (of Northampton). Morning, 10.45; Evening, 6.30. Collection.
 Norelife Chapel, Styal, closed for the occasion.

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 PRELIMINARY NOTICE.

A SALE OF WORK in aid of the Alterations Fund will be held in October. Goods or Donations will be thankfully received by Mrs. D. JENKIN EVANS, 41, Victoria-road, Chester; or by the Secretary, Mrs. J. DAWSON, 55, Garden-lane, Chester.

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